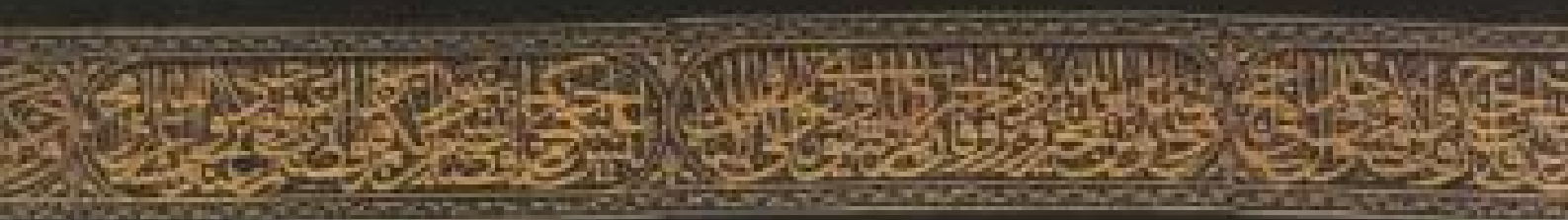


Fortress *Of the* Muslim

*Invocations from the
Qur'ân & Sunnah*



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TRANSLITERATION TABLE

أ + فتحة A about	ن n nurse
آ a cat	و oo pool
أ o on	ق q queen (“k” sound made in back of throat
ع AA say “a” twice distinctly with an open mouth	ر r rabbit (rolled “r” sound similar to Spanish “r”)
ب b box	ش sh ship
د d door	س s sea
ض <u>d</u> heavy “d” sound (open jaw but keep lips tightly round i.e : duh	ص <u>s</u> heavy “s” sound (open jaw but keep lips tightly round
ي ee feet	ت t tan
ف f fish	ط <u>t</u> heavy “t” sound (open jaw but keep lips slightly round)
غ gh the sound you make when gargling (Touch very back of tongue to very back of mouth	ث th think
ه h hat	ذ <u>th</u> the
ح <u>h</u> heavy “h” sound (drop back of tongue to open back of throat, then force air out for”h”	ظ <u>th</u> “th” sound as in “the” but heavier (open jaw but keep lips slightly round)
إ + كسرة I ink	ضمّة u put
ج j jar	و w water
ك k kit	أ + ء / pronounce the letter before but cut it short by stopping suddenly
خ kh gravely “h” sound (touch back of tongue to roof of mouth and force air out)	ي y yarn
ل l look	ز z zebra
م m man	(-) is to make some words easier to read

Bold letters are silent .i.e w: write

١. When waking up

(١)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alhamdu lill ahil-lathee ahyana baAAada ma amatana wa-ilayhin-nushoor.

‘All praise is for All ah who gave us life after having taken it from us and unto Him is the resurrection .’

(٢)

The Prophet ﷺ said : ‘Whoever awakes at night and then says :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa
AAala kulli shay -in qadeer, sub hanal-lah, walhamdu lillah, wala ilaha illal-lah wallahu
akbar, wal a hawla wal a quwwata ill a billahil-AAaliyyil AAa theem.

‘None has the right to be worshipped except All ah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable . How perfect Allah is, and all praise is for All ah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with All ah, The Most High, The Supreme .

...and then supplicates:

رَبِّ اغْفِرْ لِي.

Rabbigh -fir lee

‘O my Lord forgive me .’

...will be forgiven’

Al-Waleed said, “or he ﷺ said:

‘and then asks, he will be answered.If he then performs ablution and prays, his prayer will be accepted’.”

(٣)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ .

Alhamdu lill ahil-lathee AAafanee fee jasadee waradda AAalayya roo hee wa-athina
lee bithikrih.

‘All praise is for All ah who restored to me my health and returned my soul and has allowed me to remember Him .’

(٤)

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ... ﴾

(سورة آل عمران ١٩٠-٢٠٠)

﴿Inna fee khalqi a Issamawati waal-ardi wa-ikhtilafi allayli wa -alInnahari la-ayatin li-olee al-albab...﴾

(From Verse ١٩٠ till the end of the chapter Ali AAimran)

٢. Supplication when wearing a garment

(٥)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقْنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Alhamdu lill ahil-lathee kasanee hatha (aththawb) warazaqaneehi min ghayri hawlin minnee wal a quwwah .

‘All Praise is for All ah who has clothed me with this garment and provided it for me, with no power nor might from myself .’

٣. Supplication said when wearing a new garment

(٦)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allahumma lakal -hamdu anta kasawtaneeh, as -aluka min khayrihi wakhayri m a suniAAa lah, wa -aAAoothu bika min sharrihi washarri m a suniAAa lah .

‘O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made .’

٤. Supplication said to someone wearing a new garment

(٧)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى .

Tublee wayukhliful -lahu taAAala.

‘May you wear it out and All ah تعالى replace it (with another).’ The intended meaning: A supplication for long life . “

(٨)

إِلْبَسَ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً

Ilbas jadeedan w aAAaish hameedan wamut shaheedan .

‘Wear anew, live commendably and die a *shaheed*.’

shaheed: One who dies fighting the kuff ar in order to make the word of All ah superior or in defense of Isl am. It also has other meanings found in the Sunnah such as : the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns ...etc.

٥. Before undressing

(٩)

بِسْمِ اللَّهِ .

Bismil-lah

‘In the name of All ah.’

٦. Before entering the toilet

(١٠)

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ .

(Bismil-lah) allahumma innee aAAoo thu bika minal -khubthi wal -khaba-ith

‘(In the name of All ah). O Allah, I take refuge with you from all evil and evil -doers.’

٧. After leaving the toilet

(١١)

غُفْرَانِكَ .

Ghufranak

‘I ask You (Allah) for forgiveness .’

٨. When starting ablution

(١٢)

بِسْمِ اللَّهِ .

Bismil-lah

‘In the name of All ah.’

٩. Upon completing the ablution

(١٣)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Ashhadu an la ilaha illal-lahu wahdah la shareeka lah, wa -ashhadu anna Muhammadan AAabduhu warasooluh .

‘I bear witness that none has the right to be worshipped except All ah, alone without partner, and I bear witness that Muhammad is His slave and Messenger .’

(١٤)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

Allahummaj -AAalnee minat -tawwabeena wajAAalnee minal -mutatahhireen .

‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure .’

(١٥)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Subhanakal-lahumma wabi hamdika ashhadu an la ilaha illa anta astaghfiruka wa -atoobu ilayk .

‘How perfect You are O All ah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.’

١٠. When leaving the home

(١٦)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Bismil-lah, tawakkaltu AAalal -lah, wala hawla wala quwwata illa billah.

‘In the name of All ah, I place my trust in All ah, and there is no might nor power except with All ah.’

(١٧)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ ، أَوْ أَزِلَّ أَوْ أَزَلَ ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

Allāhumma innee aAAoo thu bika an a dilla aw odal, aw azilla aw ozall, aw a thlima aw othlam, aw ajhala aw yujhala AAalay .

‘O Allāh, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly .’
slip: i.e. to commit a sin unintentionally

۱۱. Upon entering the home

(۱۸)

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا .

Bismil-lahi walajn a, wabismil-lahi kharajn a, waAAaal a rabbin a tawakkaln a.

‘In the name of All āh we enter and in the name of All āh we leave, and upon our Lord we place our tr ust.’

۱۲. Supplication when going to the mosque

(۱۹)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْقِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا . اللَّهُمَّ اعْظِنِي نُورًا .

Allāhumma ijAAaal fee qalbee noor a, wafee lisānee noor a, wajAAaal fee samAAee noor a, wajAAaal fee ba saree noor a, wajAAaal min khalfee noor a, wamin am āmee noor a, wajAAaal min fawqee noor a, wamin ta htee noor a, allāhumma aAA ātinee noor a.

‘O Allāh, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light . O Allāh, bestow upon me light .’

۱۳. Upon entering the mosque

(۲۰)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]، اللَّهُمَّ اقْنِصْ لِي أَبْوَابَ رَحْمَتِكَ .

aAAoothu billāhil-AAatheem wabiwajhihil-kareem wasul tanihil-qadeem minash-shaytanir-rajeem, [bismil-lāh, wassalatu] [wassalamu AAaal a rasoolil-lāh] , allāhumma iftah lee abw āba rahmatik.

‘I take refuge with All āh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil . In the name of All āh, and prayers and peace be upon the Messenger of All āh. O Allāh, open the gates of Your mercy for me .’

۱۴. Upon leaving the mosque

(۲۱)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

Bismil-lah wassalatu wassalamu AAaal a rasoolil-lāh, allāhumma innee as-aluka min fadlik, allāhumma iAA āsimnee mi nash-shaytanir-rajeem.

‘In the name of All āh, and prayers and peace be upon the Messenger of All āh. O Allāh, I ask You from Your favour . O Allāh, guard me from the accursed devil .’

۱۵. Supplications related to the athan (the call to prayer)

(۲۲)

'One repeats just as the mu-aththin (one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلَاةِ (أَوْ) حَيَّ عَلَى الْفَلَاحِ.

Hayya AAala s-salah (or) hayya AAalal-falah

'come to prayer, come to success '

instead, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La hawla wal a quwwata ill a billah.

'There is no might nor power except with All ah.'

(٢٣)

Immediately following the declaration of faith called by the mu-aththin, one says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، رَضِيتُ بِاللَّهِ رَبًّا ، وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا .

Wa-ana ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa-anna Muhammadan AAabduhu warasooluh, ra deetu billahi rabban wabimu hammadin rasoolan wabil-islami deen a.

'And I too bear witness that none has the right to be worshipped except All ah, alone, without partner, and that Mu hammad is His salve and Messenger . I am pleased with Allah as a Lord, and Mu hammad as a Messenger and Isl am as a religion .'

(٢٤)

'One should then send prayers on the Prophet ﷺ after answering the call of the mu-aththin'

(٢٥)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Allahumma rabba hathihid-daAAawatit -tammah, wa ssalatil-qa-imah ati Muhammadan alwaseelata wal -fadeelah, wabAAath -hu maqaman mahmoodan alla thee waAAadtah, innaka la tukhliful -meeAAad.

'O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah and send him upon a praised platform which You have promised him . Verily, You never fail in Your promise .'

al-waseelah: A station in paradise .

al-fadeelah: A rank above the rest of creation .

praised platform : One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession .

(٢٦)

One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected .

١٦. Supplication at the start of the prayer (after takbeer)

(٢٧)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالنَّجْلِ وَالْمَاءِ وَالْبَرَدِ .

Allāhumma baAAaid baynee wabayna kha tayaya kama baAAadta baynal -mashriqi walmaghrib, all ahumma naqqinee min kha tayaya kama yunaqqath -thawbul-abyadu minad-danas, all ahummagh -silnee min kha tayaya biththalji walm a/i walbarad .

‘O Allāh, distance me from my sins just as You have distanced The East from The West, O Allāh, purify me of my sins as a white robe is purified of filth, O All ah, cleanse me of my sins with snow, water, and ice .’

(٢٨)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

Subhanakal-lāhumma wabi hamdika watab arakas-muka wataAA ala jadduka wal a ilaha ghayruk .

‘How perfect You are O All ah, and I praise You . Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You .’

(٢٩)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ، وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . وَاهْدِنِي لأَحْسَنَ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Wajjahtu wajhiya lilla thee fataras-samawati wal-arda haneefan wama ana minal-mushrikeen, inna salatee wanusukee wama hyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabi thalika omirtu wa-ana minal-muslimeen. Allāhumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAtaraftu bi thanbee faghfir lee thunoobee jameeAAan innahu l a yaghfiru th-thunooba ill a ant.wahdinee li -ahsanil-akhlaqi la yahdee li -ahsaniha illa ant, wasrif AAanee sayyi -aha la yasrifu AAanee sayyi -aha illa ant, labbayka wasaAAdayk,walkhayru kulluhu biyadayk, washsharru laysa ilayk, an a bika wa -ilayk, tabarakta wataAA alayt, astaghfiruka wa -atoobu ilayk .

‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with All ah). Indeed my prayer, my sacrifice, my life and my death are for All ah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims . O Allāh, You are the Sovereign, none has the right to be worshipped except You . You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You . Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You . Here I am, in answer to Your call, happy to serve you . All good is within Your hands and evil does not stem from You. I exist by your will and will return to you . Blessed and High are You, I seek Your forgiveness and repent unto You .’

Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin . Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way . Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps . So evil exists in His creatures by His will and wisdom, not in His actions or act of creating .

(٣٠)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .

Allāhumma rabba jibr a-eel, wameek a-eel, wa-israfeel fatiras-samawati walar d, AAalimal-ghaybi washshahadah, anta tahkumu bayna AAib adika feema kanoo feehi yakhtalifoon. ihdinee limakh -tulifa feehi minal -haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem .

‘O Allah, Lord of *Jibra-eel*, *Meeka-eel* and *Israfeel* (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen . You are the arbitrator between Your servants in that which they have disputed . Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path .’

(٣١)

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا . (ثلاثا)
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَقْثِهِ وَهَمَزِهِ .

Allāhu akbaru kabeer a, Allāhu akbaru kabeera, All āhu akbaru kabeer a, walhamdu lillāhi katheer a, walhamdu lill āhi katheer a, walhamdu lill āhi katheer a, wasub hanal-lāhi bukratan wa -aseela. (three times)

aAAoothu billāhi minash -shaytani min nafkhihi wanaftihihi wahamzih .

‘Allah is Most Great, All āh is Most Great, All āh is Most Great, much praise is for Allah, much praise is for All āh, much praise is for All āh, and I declare the perfection of Allah in the early morning and in the late afternoon .’ (three times)

‘I take refuge with All āh from the devil, from his pride, his poetry and his madness .’

(٣٢)

The prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نَوْرُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ ﷺ حَقٌّ ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَبِكَ آمَنْتُ ، وَإِلَيْكَ

أَنْبَتَ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ . فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أُخَّرْتُ ، وَمَا
أَسْرَرْتُ ، وَمَا أَعْلَنْتُ [أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ ، لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ
إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ .

Allāhumma lakal -ḥamd anta noorus -samawāti wal-ardi waman feehin, walakal -ḥamd,
anta qayyimus -samawāti walarḍi waman feehin, [walakal -ḥamd, anta rabbus -samawāti
walarḍi waman feehin], [walakal -ḥamd, laka mulkus -samawāti walarḍi waman feehin]
[walakal -ḥamd, anta malikus -samawāti walarḍi] [walakal -ḥamd] [antal-ḥaq,
wawaAAadukal -ḥaq, waqawlukal -ḥaq, waliq a-okal-ḥaq, waljannatu ḥaq wannaru ḥaq,
wannabiyyoona ḥaq, wa Muḥammadun ﷺ ḥaq, wassaAAatu ḥaq] [allāhumma laka
aslamt, waAAalayka tawakkalt, wabika amant, wa -ilayka anabt, wabika kh asamt, wa -
ilayka ḥakamt, faghfir lee m a qaddamt, wam a akhkhart, wam a asart, wam a aAAlant]
[antal-muqaddim, wa -antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant .
‘O Allāh, to You belongs all praise, You are the Light of the heavens and the Earth
and all that is within them . To You belongs all praise, You are the Sustainer of the
heavens and the Earth and all that is within them . To You belongs all praise . You are
Lord of the heavens and the Earth and all that is within them . To You belongs all
praise and the kingdom of the heavens and the Earth and all that is within them . To
You belongs all praise , You are the King of the heavens and the Earth and to You
belongs all praise . You are The Truth, Your promise is true, your Word is true, and the
Day in which we will encounter You is true, the Garden of Paradise is true and the
Fire is true, and the Prop hets are true, Mu ḥammad ﷺ is true and the Final Hour is true .
O Allāh, unto You I have submitted, and upon You I have relied, and in You I have
believed, and to You I have turned in repentance, and over You I have disputed, and
to You I have turned for ju dgment. So forgive me for what has come to pass of my
sins and what will come to pass, and what I have hidden and what I have made public .
You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped
except You, You are my Deity, none has t he right to be worshipped except You .’
Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom
He wills from amongst His creation just as He defers and holds back whom He wills in
accordance to His wisdom . E.g. Favouring man over the rest of creation, favouring
the Prophets over the rest of mankind, favouring Mu ḥammad ﷺ over all the Prophets
and Messengers ...etc.

١٧. While bowing in prayer (rukooAA)

(٣٣)

سُبْحَانَ رَبِّيَ الْعَظِيمِ . (ثلاثاً)

Subḥana rabbiyal -AAath^{ee}m (three times)

‘How perfect my Lord is, The Supreme .’ (three times)

(٣٤)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subḥanakal -lahumma rabban a wabiḥamdik, allāhummagh -fir lee

‘How perfect You are O All āh, our Lord and I praise You . O Allāh, forgive me.’

(٣٥)

سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .

Subbooḥun quddoos, rabbul -mala-ikati warrooḥ.

‘Perfect and Holy (He is), Lord of the angles and the *Rooḥ* (i.e. Jibra-eel).’

(٣٦)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُحْيِي ، وَعَظْمِي ، وَعَصَبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي .

Allāhumma laka rakaAAat, wabika amant, walaka aslamt, khashaAAa laka samAAee, wabasaree, wamukhkhee, waAAa thmee, waAAa sabee, wamas -taqalla bihi qadamee .
'O Allāh, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You .'

(٣٧)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكَبَرِيَاءِ ، وَالْعَظَمَةِ .

Subhāna thil-jabaroot, walmalakoot, walkibriy a/, walAAa thamah.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

١٨. Upon rising from the bowing position

(٣٨)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ .

SamiAAal-lāhu liman hamidah

'May Allāh answer he who praises Him .'

This supplication is to be made *while* rising.

(٣٩)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ .

Rabbāna walakal-hamdu hamdan katheeran tayyiban mub arakan feeh .

'Our Lord, for You is all praise, an abundant beautiful blessed praise .'

(٤٠)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ ، وَمَا بَيْنَهُمَا ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ . أَهْلُ
التَّنَائِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ ، وَكَلْنَا لَكَ عَبْدٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ ،
وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in
baAAD, ahlath-thana-i walmajd, a haqu ma qalal-AAabd, wakullun a laka AAabd .
Allāhumma lā maniAAa limā aAAatayt, walā muAAatiya limā manaAAat, walā
yanfaAAu thal-jaddi minkal-jad.

'The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises . O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves . O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

This supplication is made optionally only in conjunction with the previous one .

١٩. Supplication whilst prostrating (sujood)

(٤١)

سُبْحَانَ رَبِّيَ الْأَعْلَى . (ثلاثاً)

Subhana rabbiyal -aAAala. (three times)
 'How perfect my Lord is, The Most High .'(three times)

(٤٢)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .
 Subhanakal -lahumma rabban a wabihamdik, allahummagh - fir lee.
 'How perfect You are O All ah, our Lord, and I praise You . O Allah, forgive me .'

(٤٣)

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .
 Subbohoon quddos, rabbul -mala-ikati warroo h.
 'Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).'

(٤٤)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ
 وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ .
 Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee lilla thee
 khalaqahu wa sawwarahu washaqqa samAAahu waba sarahu, tab aarakal -lahu ahsanul -
 khaliqueen.
 'O Allah, unto You I have prostrated and in You I have believed, and unto You I have
 submitted . My face has prostrated before He Who created it and fashioned it, and
 brought forth its faculties of hearing and seeing . Blessed is All ah, the Best of creators .'

(٤٥)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ .
 Subhana thil-jabaroot, walmalakoot, walkibriy a/, walAAa thamah.
 'How perfect He is, The Possessor of total power, sovereignty, magnificence and
 grandeur .'

(٤٦)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَّتَهُ وَسِرَّهُ .
 Allahummagh -fir lee thanbee kullah, diqqahu wajillah, wa -awwalahu wa -ak^hirah, wa -
 AAalaniyyatahu wa -sirrah.
 'O Allah, forgive me all of my sins, the small and great of them, the first and last of
 them, and the seen and hidden of them .'

(٤٧)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمَعْفَاتِكَ مِنْ عِقَابِكَ ، وَأَعُوذُ بِكَ
 مِنْكَ ، لَا أَحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ .
 Allahumma innee aAAoo thu biridaka min sa khatik, wa-bimuAAa fatika min
 AAuqoobatik, wa -aAAoothu bika mink, la a ohsee thana-an AAalayk, anta kam a
 athnayta AAal a nafsik.
 'O Allah, I take refuge within Your pleasure from Your displeasure and within Your
 pardon from Your punishment, and I take refuge i n You from You . I cannot
 enumerate Your praise, You are as You have praised Yourself .'

٢٠. Supplication between the two prostrations

(٤٨)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي .

Rabbigh -fir lee, rabbigh -fir lee.

'My Lord forgive me, My Lord forgive me .'

(٤٩)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْقَعْنِي .

Allahummagh -fir lee, war hamnee, wahdinee, wajburnee, waAA a_finee, warzuqnee warfaAAanee .

'O Allh, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank .'

٢١. Supplication when prostrating due to recitation of the Quran

(٥٠)

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾.

Sajada wajhee lilla thee khalaqahu washaqqa samAAahu waba sarahu bihawlihi waquwwatih { tab araka Allhu ahsanu alkhaliqeen} .

'My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power .<< So Blessed is Allh, the best of creators. >>'

(٥١)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ .

Allahummak -tub lee bih a AAindaka ajr a, wadaAA AAannee bih a wizra, wajAAalh a lee AAindaka thukhra, wataqabbalh a minnee kam a taqabbaltah a min AAabdika Dawood.

'O Allh, record for me a reward for this (prostration), and remove from me a sin . Save it for me and accept it from me just as You had accepted it from Your servant Dawood.'

٢٢. The Tashahhud

Tashahhud : what one says in the sitting position in prayer

(٥٢)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan -nabiyyu warahmatul-lhi wabarak atuh, assalamu AAalayn a waAAal a AAibadil-lhis-saliheen. Ash-hadu an la ilha illal-lh, wa-ashhadu anna Mu hammadan AAabduhu warasooluh .

'At-tahiyyat is for Allh. All acts of worship and good deeds are for Him . Peace and the mercy and blessings of All h be upon you O Prophet . Peace be upon us and all of Allh's righteous servants . I bear witness that none has the right to be worshipped except Allh and I bear witness that Mu hammad is His slave and Messenger .'

At-tahiyyat: all words which indicate the glorification of Allāh. His eternal existence, His perfection and His sovereignty .

٢٣. Prayers upon the Prophet ﷺ after the tashahhud

(٥٣)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allāhumma ṣalli AAalā Muḥammad, wa-AAalā alī Muḥammad, kamā ṣallayta AAalā Ibraheema wa-AAalā alī Ibraheem, innaka Ḥameedun Majeed, allāhumma barik AAalā Muḥammad, wa-AAalā alī Muḥammad, kamā barakta AAalā Ibraheema wa-AAalā alī Ibraheem, innaka Ḥameedun Majeed .

‘O Allāh, send prayers upon Mu ḥammad and the followers of Mu ḥammad, just as You sent prayers upon Ibr āheem and upon the followers of Ibr āheem. Verily, You are full of praise and majesty . O Allāh, send blessings upon Mo ḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibr āheem and upon the family of Ibraheem. Verily, You are full of praise and majesty .’

send prayers : praise and exalt him in the highest and superior of gatherings : that of the closest angels to Allāh.

(al) has been translated in it ’s broadest sense : some scholars are of the view that the meaning here is more specific and that it means : *his ﷺ followers from among his family*.

(٥٤)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allāhumma ṣalli AAalā Muḥammad wa-AAalā azwajihi waṭhurriyyatihi kamā ṣallayta AAalā alī Ibraheem, wabarik AAalā Muḥammad, wa-AAalā azwajihi waṭhurriyyatih, kamā barakta AAalā alī Ibraheem. innaka Ḥameedun Majeed .

‘O Allāh, send prayers upon Mu ḥammad and upon the wives and descendants of Muḥammad, just as You sent prayers upon the family of Ibr āheem, and send blessings upon Muḥammad and upon the wives and descendants of Mu ḥammad, just as You sent blessings upon the family of Ibr āheem. Verily, You are full of praise and majesty.’

٢٤. Supplication said after the last tashahhud and before saḥm

(٥٥)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ .

Allāhumma innee aAAoo ṭhu bika min AAa ṭhabil-qabr, wamin AAa ṭhabī jahannam, wamin fitnat il-mahya walmamat, wamin shari fitnatil -maseehid-dajjal.

‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Al-Maseeh Ad-Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about . Most of mankind will follow

him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople . He will be given special powers and will make the truth seem false and vice versa . He will claim to be righteous and then he will claim prophethood and finally, divinity . From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection . The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise .

(٥٦)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ .

Allāhumma innee aAAoo thu bika min AAa thabil-qabr, wa-aAAoothu bika min
fitnatil-maseeh hid-dajjal, wa-aAAoothu bika min fitnatil -mahya walmamat. Allāhumma
innee aAAoo thu bika minal -ma/thami walmaghrām .

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al -Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death . O Allāh, I take refuge in You from sin and debt .’

(٥٧)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاغْفِرْ لِي
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma innee thalamtu nafsee thulman katheeran wal a yaghfiru th-thunooba illa
ant, faghfir lee maghfiratan min AAindik war hamnee, innaka antal -Ghafoorur-
Raheem.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me . Surely, You are The Most -Forgiving, The Most -Merciful.’

From Yourself : i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity .

(٥٨)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ،
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي . أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ .

Allāhummagh-fir lee ma qaddamtu, wama akhkhart, wama asrartu wama aAAalant,
wama asrafft, wama anta aAAlamu bihi minnee, antal -muqaddimu wa -antal-mu-
akhkhiru la ilaha illa ant.

‘O Allāh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable . You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You .’

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom . E.g. Favours man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers ...etc.

(٥٩)

اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

Allāhumma aAAinnee AAal a thikrik, washukrik, wa husni AAib adatik.

‘O Allāh, help me to remember You, to thank You, and to worship You in the best of manners.’

(٦٠)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

Allāhumma innee aAAoo thu bika minal-bukhl, wa-aAAoothu bika minal-jubn, wa-aAAoothu bika min an oradda il a arthalil- AAumur, wa -aAAoothu bika min fitnatid -dunya waAAa thabil-qabr.

‘O Allāh, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave .’

(٦١)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allāhumma innee as -alukal-jannah, wa -aAAoothu bika minan -nar.

‘O Allāh, I ask You to grant me Paradise and I take refuge in You from the Fire .’

(٦٢)

اللَّهُمَّ بَعْلَمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَقَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاهُ مُهْتَدِينَ .

Allāhumma biAAilmikal -ghayb, waqudratika AAalal -khalq, ahyinee ma AAalimtal-hayata khayran lee watawaffanee i tha AAalimtal-wafata khayran lee, allāhumma innee as-aluka khashyataka fil -ghaybi washshah adah, wa-as-aluka kalimatal -haqqi firrida walgha dab, wa-as-alukal-qasda fil-ghina walfaqr, wa-as-aluka naAAeeman l a yanfad, wa-as-aluka qurrata AAaynin l a tanqatiAA, wa-as-alukar-rida baAAadal -qada/, wa-as-aluka bardal-AAayshi baAAadal -mawt, wa-as-aluka la thatan-nathari ila wajhik, washshawqa il a liqa-ik fee ghayri darraa mudirrah, wala fitnatin mu dillah, allāhumma zayyinn a bizeen atil-eeman wajAAaln a hudatan muhtadeen . |

‘O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me . O Allāh, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger . I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease .I ask You to make me pleased with what You have decreed and for an easy life after death .I ask You for the sweetness of looking upon

Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided .’

(٦٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ ، الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma innee as -aluka ya Allāh bi-annakal-wahidul-ahadus-samad, alla thee lam yalid walam yoolad, walam yakun lahu kufuwan a had, an taghfira lee thunoobe innaka antal -Ghafoorur-Raheem.

‘O Allah, I ask You O All ah, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft -Forgiving, Most -Merciful.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs .

(٦٤)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allāhumma innee as -aluka bianna lakal -hamd, la ilaha illa ant wahdaka la shareeka lak, almann an, ya badeeAAas -samawati wal-ard, ya thal-jalali wal-ikram, ya hayyu ya qayyoom, innee as -alukal-jannah, wa -aAAaothu bika minan -nar.

‘O Allah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner . You are the Benefactor . O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self - Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire .’

(٦٥)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Allāhumma inne as -aluka biannee ashhadu annaka antal -lah, la ilaha illa ant, al-ahadus-samad, alla thee lam yalid walam yoolad walam yakun lahu kufuwan a had.

‘O Allah, I ask You, as I bear witness that You are All ah, none has the right to be worshipped except You, The One, AS-Samad Who begets not nor was He begotten and there is none like unto Him .’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs .

٢٥. Remembrance after salam

(٦٦)

أَسْتَغْفِرُ اللَّهَ . (ثلاثاً)
اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Astaghfirul -lah (three times)

Allāhumma antas -salam waminkas -salam, tabarakta ya thal-jalali wal-ikram.

‘I ask Allāh for forgiveness.’ (three times)

‘O Allāh, You are *As-Salam* and from You is all peace, blessed are You, O Possessor of majesty and honour .’

As-Salam: The One Who is free from all defects and deficiencies .

(٦٧)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa AAalā kulli shayin qadeer, all aḥumma lā manīAAa lima aAAatayt, walā muAAatiya lima manaAAat, wal a yanfaAAu ṭhal-jaddi minkal -jad.

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent . O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty .’

(٦٨)

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ
الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ .

La ilāha illal-lāh, waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa AAalā kulli shayin qadeer . lā ḥawla walā quwwata ill a billāh, lā ilāha illal-lāh, walā naAAbudu ill a iyyāh, lahun -niAAna tu walahul -fadl walahuth -thana-ol- ḥasan, lā ilāha illal-lāh mukhliṣeena lahud -deen walaw karihal -kaḥfiroon.

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent . There is no might nor power except with All āh, none has the right to be worshipped except All āh and we worship none except Him . For Him is all favour, grace, and glorious praise . None has the right to be worshipped except All āh and we are sincere in faith and devotion to Him although the disbelievers detest it .’

(٦٩)

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ ، وَاللَّهُ أَكْبَرُ . (ثَلَاثًا وَثَلَاثِينَ)
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Subḥanal-lāh walḥamdu lillāh, wallāhu akbar (thirty-three times).

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa AAalā kulli shayin qadeer .

‘How perfect All āh is, all praise is for All āh, and All āh is the greatest .’

(thirty-three times)

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent .’

(٧٠)

The following three chapters should be recited once after *Thuhr*, *AAaṣr* and *AAaisha* prayers and thrice after *Fajr* and *Maghrib*.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ [الإخلاص]

{Qul huwa Allahu aḥad...} [Al-Ikhlās]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....﴾ [الْفَلَقُ]

{Qul aAAoohu birabbi alfalaq} [Al-Falaq]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....﴾ [النَّاسُ]

{Qul aAAoohu birabbi alnnas.....} [An-Nas]

(٧١)

It is also from the sunnah to recite the verse of the Footstool (Ayat-Al-Kursiy) after each prayer:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ.....﴾

{Allahu la ilaha illa huwa alhayyu alqayyoomu l a ta/khuthuhu sinatun wal a nawm...}

[Al-Baqarah: ٢٥٥]

(٧٢)

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت وهو على كل شيء قدير . (عَشْرَ مَرَّاتٍ بَعْدَ الْمَغْرِبِ وَالصُّبْحِ)

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAal a kulli shayin qadeer . (ten times after the maghrib & fajr prayers)

‘None has the right to be worshipped except Allahu, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent .’

(ten times after the maghrib and fajr prayers)

(٧٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا . (بَعْدَ السَّلَامِ مِنْ صَلَاةِ الْفَجْرِ)

Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan

mutaqabbalan . (after salam from fajr prayer).

‘O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable .’

(To be said after giving salam for the fajr prayer)

٢٦. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikharah)

(٧٤)

On the authority of Jabir Ibn AAabdullah ؓ, he said: ‘The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He ﷺ would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units (two rakAAah nafilah) of prayer and after which he should supplicate :

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي

ديني وَمَعَاشِي وَعَاقِبَةُ أُمْرِي، فَاصْرِفْهُ وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ
كَانَ ثُمَّ أَرْضِنِي بِهِ .

Allāhumma innee astakheeruka biAAilmik, wa -astaqdiruka bi qudratik, wa -as-aluka
min faḍḷikal-AAath^{ee}m, fa-innaka taqdiru wal a aqdir, wataAAalamu wal a aAAalam
,wa-anta AAallāmul ghuyoob, allāhumma in kunta taAAalamu anna h athal-amr (say
your need) khayrun lee fee deenee wamaAA ashee waAA aqibati amree faqdurhu lee,
wayassirhu lee, thumma b arik lee fee, wa -in kunta taAAalamu anna h athal-amr
sharrun lee fee deenee wamaAA ashee waAA aqibati amree fa grifhu AAannee
wasrifnee AAanh, waqdur liyal -khayra haythu kaⁿ, thumma ar dinee bih .

‘O Allāh, I seek Your counsel by Your knowle dge and by Your power I seek strength
and I ask You from Your immense favour, for verily You are able while I am not and
verily You know while I do not and You are the Knower of the unseen . O Allāh, if
You know this affair -and here he mentions his need- to be good for me in relation to
my religion, my life, and end, then decree and facilitate it for me, and bless me with it,
and if You know this affair to be ill for me towards my religion, my life, and end, then
remove it from me and remove me from it, an d decree for me what is good wherever it
be and make me satisfied with such .’

*One who seeks guidance from his Creator and consults his fellow believers and then
remains firm in his resolve does not regret, for Allāh has said:*

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿washawirhum fee al -amri fa-itha AAazamta fatawakkal AAal a Allāh﴾

(chapter ٣ verse ١٥٩)

‘...and consult them in the affair . Then when you have taken a decision, put your
trust in Allāh...’

٢٧. Remembrance said in the morning and evening

(as-sabah) translated *morning*: after Fajr prayer until the sun rises, (al-masa/) translated *evening*: after AAṣr prayer until the sunsets, however some scholars say :
after the sunsets and onwards .

(٧٥)

In the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا
بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُكَ مِنَ الْكَسَلِ
وَسَوْءِ الْكِبَرِ ، رَبِّ أَعُوذُكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ .

Amsayna wa-amsal-mulku lillāh walhamdu lillāh la ilaha illal-lāh, wahdahū la
shareeka lah, lahul -mulku walahul -hamd, wahuwa AAal a kulli shayin qadeer, rabbi as -
aluka khayra m a fee hathihil-laylah, wakhayra m a baAAadah a, wa-aAAaothu bika min
sharri hathihil-laylah, washarri m a baAAadah a, rabbi aAAaothu bika minal-kasal,
wasoo-il kibar, rabbi aAAaothu bika min AAa thabin fin-nar, waAAa thabin fil-qabr.

‘We have reached the evening and at this very time unto All āh belongs all
sovereignty, and all praise is for All āh. None has the right to be worshipped except
Allāh, alone, without partner, to Him belongs all sovereignty an d praise and He is over
all things omnipotent . My Lord, I ask You for the good of this night and the good of
what follows it and I take refuge in You from the evil of this night and the evil of what

follows it . My Lord, I take refuge in You from laziness and senility . My Lord, I take refuge in You from torment in the Fire and punishment in the grave .’

... likewise, one says in the morning:

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ

Asbahna wa-asbahal-mulku lill ah....

‘We have reached the morning and at this very time unto All ah belongs all sovereignty ...’

(٧٦)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ .

Allahumma bika a sbahna wabika amsayn a, wabika na hya ,wabika namootu wa - ilaykan-nushoor .

‘O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

In the evening:

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ .

Allahumma bika amsayn a, wabika a sbahna, wabika na hya wabika namootu wa - ilaykal-maseer.

‘O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return .’

(٧٧)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُكَ مِنْ شَرِّ مَا صَنَعْتَ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

Allahumma anta rabbee l a ilaha illa ant, khalaqtanee wa -ana AAabduk, wa -ana AAala AAahdika wawaAAadika mas -tataAAat, aAAaoO thu bika min sharri m a sanaAAat, aboo -o laka biniAAamatika AAalay, wa -aboo-o bithanbee, faghfir lee fa -innahu la yaghfiru th-thunooba illa ant.

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed . I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You .’

(٧٨)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتِكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ ، (أربع مرات حين يصبح أو يمسي)

Allahumma innee a sbahtu oshhiduk, wa -oshhidu hamalata AAarshik, wamal a-ikatak, wajameeAAa khalqik, annaka antal -lahu la ilaha illa ant, wa hdaka la shareeka lak, wa -anna Muhammadan AAabduka warasooluk (four times in the morning & evening).

‘O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are All ah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger .’

(four times in the morning and evening .)

Note: for the evening, one reads (amsaytu) instead of (asbahtu).

(٧٩)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ،
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .

Allāhumma mā aṣbaḥa bee min niAAamin, aw bi -aḥadin min khalqik, faminka
waḥdaka la shareeka lak, falakal -ḥamdu walakash -shukr.

‘O Allāh, what blessing I or any of Your creation have risen upon, is from You alone,
without partner, so for You is all praise and unto You all thanks .’

... whoever says this in the morning has indeed offered his day 's thanks and
whoever says this in the evening has indeed offered his night 's thanks.

Note: for the evening, one reads (amsa) instead of (asbaḥa).

(٨٠)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا
إِلَهَ إِلَّا اللَّهُ أَنْتَ . (ثَلَاثًا)
اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا
أَنْتَ . (ثَلَاثًا)

Allāhumma AAafinee fee badanee, all āhumma AAafinee fee samAAee, all āhumma
AAafinee fee ba saree, la ilāha illā ant. (three times).

Allāhumma innee aAAoo thu bika minal -kufr, walfaqr, wa -aAAoothu bika min
AAathabil-qabr, la ilāha illā ant (three times).

‘O Allāh, grant my body health, O All āh, grant my hearing health, O All āh, grant my
sight health . None has the right to be worshipped except You .’

(three times)

‘O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with
You from the punishment of the grave . None has the right to be worshipped except
You.’ (three times)

(٨١)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ . (سَبْعَ مَرَّاتٍ حِينَ
يَصْبِحُ وَيَمْسِي)

Hasbiyal-lāhu la ilāha illā huwa, AAalayhi tawakkalt, wahuwa rabbul -AAarshil-
AAatheem (seven times morning & evening)

‘Allāh is Suffi cient for me, none has the right to be worshipped except Him, upon Him
I rely and He is Lord of the exalted throne .’

(seven times morning and evening)

(٨٢)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . (ثَلَاثًا إِذَا أَمْسَى)

aAAoothu bikalimatil-lāhit-tammati min sharri mā khalaq. (three times in the evening).

‘I take refuge in All āh’s perfect words from the evil He has created .’

(three times in the evening)

(٨٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي
، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي .

Allahumma innee as -alukal-AAafwa walAA afiyah, fid-dunya wal-akhirah, allahumma
innee as -alukal-AAafwa walAA afiyah fee deenee, waduny aya wa-ahlee, wamalee,
allahummas-tur AAawratee, wa-amin rawAAatee, allahumma h-fathnee min bayni
yaday, wamin khalfee, waAAan yameenee, waAAan shim alee, wamin fawqee, wa -
aAAoothu biAAa thamatika an oght ala min ta htee.

‘O Allah, I ask You for pardon and well -being in this life and the next . O Allah, I ask
You for pardon and well -being in my religious and worldly affairs, and my family and
my wealth . O Allah, veil my weaknesses and set at ease my dismay . O Allah, preserve
me from the front and from behind and on my right and on my left and from above,
and I take refuge with You lest I be swallowed up by the earth .’

(٨٤)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ،
وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allahumma AA alimal-ghaybi washshah adah, fatiras-samawati wal-ard, rabba kulli
shayin wamaleekah, ashhadu an l a ilaha illa ant, aAAoothu bika min sharri nafsee
wamin sharrish -shaytani washirkih, waan aqtarifa AAal a nafsee soo -an aw ajurrahu il a
muslim.

‘O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth,
Lord and Sovereign of all things, I bear witness that none has the right to be
worshipped except You . I take refuge in You from the evil of my soul and from the
evil and *shirk* of the devil, and from committing wrong against my soul or bringing
such upon another Muslim .’

shirk: to associate others with All ah in those things which are specific to Him . This
can occur in (١) belief, e.g. to believe that other than All ah has the power to benefit or
harm, (٢) speech, e.g. to swear by other than All ah and (٣) action, e.g. to bow or
prostrate to other than All ah.

(٨٥)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ . (ثَلَاثًا)

Bismil-lahil-lathee la yadurru maAAas-mihi shay-on fil-ardi wala fis-sama-i
wahuwas-sameeAAul-AAaleem . (three times).

‘In the name of All ah with whose name nothing is harmed on earth nor in the heavens
and He is The All -Seeing, The All -Knowing.’ (three times)

(٨٦)

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا . (ثَلَاثًا)

Radeetu billahi rabban wabil-islami deenan wabiMu hammadin ﷺ nabiyy a. (three times)

‘I am pleased with All ah as a Lord, and Isl am as a religion and Mu hammad ﷺ as a
Prophet .’ (three times)

(٨٧)

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

(ثلاثاً)

Subḥanal-lāhi wabiḥamdih, AAadada khalqihi wari da nafsih, wazinata AAarshih, wamidada kalimatih.(three times).

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words .’(three times)

(٨٨)

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ . (مائة مرة)

Subḥanal-lāhi wabiḥamdih. (one hundred times)

‘How perfect Allāh is and I praise Him .’(one hundred times)

(٨٩)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ .

Ya ḥayyu ya qayyoom, bira hmatika astagheeth, a slih lee sha/nee kullah, wal a takilnee ila nafsee tarfata AAayn .

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye .’

(٩٠)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ .
(مائة مرة)

La ilaha illal-lāh, waḥdahu la shareeka lah, lahul -mulku walahul -ḥamd, wahuwa AAala kulli shay -in qadeer . (one hundred times)

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent .’
(one hundred times every day)

(٩١)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِيْنَ ، اللَّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتْحَهُ ، وَنَصْرَهُ ، وَنُورَهُ وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ .

Asbahna wa-asbahal-mulku lillāhi rabbil-AAalameen, allāhumma innee as-aluka khayra hathal-yawm, fat -ḥahu, wana srahu, wanoorahu, wabarakatahu, wahud āhu, wa-aAAoothu bika min sharri m a feehi, washarri m a baAAadah .

‘We have reached the morning and at this very time all sovereignty belongs to Allāh, Lord of the worlds . O Allāh, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it .’

For the evening, the supplication is read as follows :

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ،
فَتْحَهَا ، وَتَصَرُّهَا ، وَنُورَهَا وَبَرَكَاتِهَا ، وَهُدَاهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
فِيهَا وَشَرِّ مَا بَعْدَهَا .

Amsayn a wa-amsal-mulku lill ahi rabbil-AAalameen, all ahumma innee as -aluka khayra
hathihil-laylah, fat -haha, wanaṣraha, wanoorah a, wabarakatah a, wahudaha, wa-
aAAoothu bika min sharri m a feeha washarri m a baAAadah a.

‘We have reached the evening and at this very time all sovereignty belongs to All ah,
Lord of the worlds . O Allah, I ask You for the good of tonight, its triumphs and its
victories, its light and its blessings and its guidance, and I take refuge in You from the
evil of tonight and the evil that follows it .’

(٩٢)

The messenger of Allah ﷺ said: ‘Whoever says in the morning:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulk, walahul -ḥamd, wahuwa
AAala kulli shayin qadeer .

‘None has the right to be worshipped except All ah, alone, without partner, to Him
belongs all sovereignty and praise and He is over all things omnipotent .’

*...has indeed gained the reward of freeing a slave from the children of Ism aAAeel,
and ten of his sins are wiped away and he is raised ten degrees, and he has found a
safe retreat from the devil until evening. Similarly, if he says it at evening time, he
will be protected until the morning.’*

(٩٣)

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ
وَعَالِي مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ .

Asbahna AAala fitratil-islam, waAAaal a kalimatil-ikhlas, waAAaal a deeni nabiyyin a
Muhammad ﷺ waAAaal a millati abeen a Ibraheem, haneefan musliman wam a kana
minal-mushrikeen .

‘We rise upon the *fitrah* of Islam, and the word of pure faith, and upon the religion of
our Prophet Muḥammad ﷺ and the religion of our forefather Ibr aheem, who was a
Muslim and of true faith and was not of those who associate others with All ah.’

fitrah: the religion of Isl am, the way of Ibr aheem ﷺ.

pure faith : the Shah ada.

Note: for the evening, one reads amsayn a instead of a sbahna.

في المساء تُسْتَبَدَّلُ كَلِمَةُ أَصْبَحْنَا بِكَلِمَةِ أَمْسَيْنَا .

(٩٤)

‘AAabdullah Ibn Khubaib ؓ said: ‘The Messenger of Allah ﷺ said to me ‘Recite!’ I
replied ‘O Messenger of Allah, what shall I recite?’ he said ‘Recite:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ [الإِخْلَاصُ]

{Qul huwa All ahu aḥad...} [Al-Ikhlās]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....﴾ [الْفَلَقُ]

{Qul aAAoothu birabbi alfalaq} [Al-Falaq]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....﴾ [النَّاسُ]

{Qul aAAoothu birabbi a lnnas...} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else .’

٢٨. Remembrance before sleeping

(٩٥)

‘When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlās, Al-Falaq, An-Nās) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times .’

(٩٦)

The Prophet ﷺ also said: ‘When you are about to sleep recite ayat-al-kursee (The verse of the foot-stool, chapter ٢: ٢٥٥) till the end of the verse for there will remain over you a protection from Allah and no devil will draw near to you until morning.’

(٩٧)

The Prophet ﷺ also said: ‘Whoever recites the last two verses of Soorat Al -Baqarah at night, those two verses shall be sufficient for him (i.e. protect him from all that can cause him harm).’

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ...﴾

﴿Amana alrrasoolu bim a onzila ilayhi min rabbihi wa almu/minoona﴾

[Al-Baqarah: ٢٨٥-٢٨٦]

(٩٨)

‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate :

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، فَإِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ .

Bismika rabbee wa daAAatu janbee wabika arfaAAuh, fa -in amsakta nafsee far hamha, wa-in arsaltah a fahfathha bima tahfathu bihi AAib adakas-saliheen.

‘In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants .’

(٩٩)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَقَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاها ، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا ، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا . اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ .

Allahumma innaka khalaqta nafsee wa -anta tawaffaha, laka mamatuhā wama hyahā in ahyaytaha fahfathha, wa-in amattahā faghfir lahā. Allahumma inn ee as-alukal-AAafiyah.

‘O Allah, verily You have created my soul and You shall take it’s life, to You belongs it’s life and death . If You should keep my soul alive then protect it, and if You should take it’s life then forgive it . O Allah, I ask You to grant me good health .’

(١٠٠)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ . (ثلاثاً)

Allāhumma qinee AAa thabaka yawma tabAAathu AAib adak. (three times).

‘O Allāh, protect me from Your punishment on the day Your servants are resurrected.’ (three times)

(١٠١)

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا .

Bismikal-lāhumma amootu wa -ahya.

‘In Your name O All āh, I live and die .’

(١٠٢)

‘Shall I not direct you both (The Prophet ﷺ was addressing Ali and Fatimah-may Allāh be pleased with them- when they approached him for a servant) to something better than a servant? When you go to bed say :

سُبْحَانَ اللَّهِ (ثلاثاً وثلاثين) Subḥanal-lāh. (thirty-three times)

‘How Perfect All āh is.’ (thirty-three times)

الحمد لله (ثلاثاً وثلاثين) Alḥamdu lill āh. (thirty-three times)

‘All praise is for All āh.’ (thirty-three times)

الله أكبر (أربعاً وثلاثين) Allāhu akbar . (thirty-four times)

‘Allāh is the greatest .’ (thirty-four times)

...for that is indeed better for you both than a servant .’

(١٠٣)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ ، وَالْفُرْقَانِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهِ . اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ، اقْضْ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ .

Allāhumma rabbas-samawātis-sabAA, warabbal-AAarshil-AAaath^{ee}em, rabban a warabba kulli shay /, falīqal-ḥabbi wannaw^a, wamunazzilat-tawr^a, wal-injeel, walfurqan, aAAooth^u bika min sharri kulli shayin anta akhiṭhun binasiyatih. Allāhumma antal-awwal, falaysa qablaka shay /, wa-antal-akhir, falaysa baAAadaka shay/, wa-antath^h-thahir falaysa fawqaka shay /, waantal-batin, falaysa doonaka shay /, iqdi AAannad-dayna wa-aghninā minal-faqr.

‘O Allāh, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitte r of the seed and the date stone, Revealer of the Tawrah, the Injeel and the Furqan, I take refuge in You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over). O Allāh, You are The First so there is nothing before You and You are The Last so there is nothing after You .You are Aththahir so there is nothing above You and You are Al-Batin so there is nothing closer than You .Settle our debt for us and spare us from poverty .’

Tawrah: The book revealed to Moos a عليه السلام.

Injeel: The book revealed to Eas a عليه السلام.

Furqan: One of the many names of the Qur'an, means: The Criterion which distinguishes between truth and falsehood .

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes .

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty .

(١٠٤)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا، وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي .

Alhamdu lill ahlil-lathee atAAaman a wasaqana, wakafana, wa-awana, fakam mimman la kafiya lahu wal a mu/wee.

'All praise is for All ah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them .'

(١٠٥)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allahumma AA alimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an l a ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, wa -an aqtarifa AAal a nafsee soo -an aw ajurrahu ila muslim.

'O Allah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You . I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim .'

shirk: to associate others with All ah in those things which are specific to Him . This can occur in (١) belief, e.g. to believe that other than All ah has the power to benefit or harm, (٢) speech, e.g. to swear by other than All ah and (٣) action, e.g. to bow or prostrate to other than All ah.

(١٠٦)

'The Prophet ﷺ never used to sleep until he had recited Soorat As-Sajdah (chapter ٣٢) and Soorat Al-Mulk (chapter ٦٧).'

(١٠٧)

'If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ .

Allahumma aslamtu nafsee ilayk, wafawwa dtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu thahree ilayk, raghbatan warahbatan ilayk, l a maljaa wal a manja minka illa ilayk, amantu bikit abikal-lathee anzalt, wabinabiyyikal -lathee arsalt.

‘O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You . Verily there is no refuge nor safe haven from You except with You . I believe in Your Book which You have revealed and in Your Prophet whom You have sent .’

...If you then die, you will die upon the fi trah. ’

fitrah: the religion of Isl am, the way of Ibr aheem ﷺ.

۲۹. Supplication when turning over during the night

(۱۰۸)

‘AAa-isha رضي الله عنها narrated that the Messenger of Allah ﷺ used to say at night if he turned during sleep:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ، الْعَزِيزُ الْغَفَّارُ .

La ilaha illal-lahul-wahidul-qahhar, rabbus-samawati wama baynahuma, alAAazeedul-ghaffar.

‘None has the right to be worshipped except Allah, The One, AL-Qahhar. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

AL-Qahhar: The One Who has subdued all of creation and Whom all of creation are subservient to . All movements occur by His will .

۳۰. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

(۱۰۹)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ .

aAAoothu bikalimatil-lahit-tammat min ghadabih, waAAiqabih, washarri AAibadih, wamin hamaz atish-shayateen, wa-an yahduroon.

‘I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils .’

۳۱. Upon seeing a good dream or a bad dream

(۱۱۰)

‘The righteous dream is from Allah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...’

Summary of what to do upon having a bad dream :

Spit on your left three times

Spit: A form of spitting comprising mainly of air with little spittle

Seek refuge in Allah from shaytan and the evil of what you saw

Do not relate it to anyone

Turn and sleep on the opposite side to which you were sleeping on previously .

(۱۱۱)

Get up and pray if you so desire.

۳۲. Qunoot Al-Witr

*Al-Witr: Supplication made before or after bowing in the witr prayer

(۱۱۲)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ،
وَبَارِكْ لِي فِي مَا أُعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ،
إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعْزُزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allāhumma-dinee feeman hadayt, waAA afinee feeman AA afayt, watawallanee
feeman tawallayt, wab arik lee feema aAAatayt, waqinee sharra m a qadayt, fa-innaka
taqdee wala yuqda AAalayk, innahu l a yathillu man walayt, [wala yaAAaizzu man
AAadayt], tabarakta rabban a wataAAalayt.

‘O Allāh, guide me along with those whom You have guided, pardon me along with
those whom You have pardoned, be an ally to me along with those whom You are an
ally to and bless for me th at which You have bestowed . Protect me from the evil You
have decreed for verily You decree and none can decree over You .For surety, he
whom you show allegiance to is never abased and he whom You take as an enemy is
never honoured and mighty . O our Lord, Blessed and Exalted are You .’

Evil you have decreed : Allāh does not create pure evil which does not have any good
or contain any benefit, wisdom or mercy at all, nor does He punish anyone without
having committed a sin . Something can be good in terms of its creation when viewed in
a particular perspective and at the same time be evil when viewed in another
way.Allāh created the devil and by him, He tests His servants, so there are those who
hate the devil, fight him and his way and they stand at enmity toward him and his
followers and there are others who are at allegiance with the devil and follow his
steps. So evil exists in His creatures by His will and wisdom, not in His actions or act
of creating .

(١١٣)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ
مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innee aAAaothu biridaka min sakha tik, wabimuAA afatika min
AAauqobatik, wa -aAAaothu bika mink, l a ohsee thana-an AAalayk , anta kama
athnayta AAal a nafsik.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your
pardon from Your punishment, and I take refuge in You from You . I cannot
enumerate Your praise . You are as You have praised Yourself .’

(١١٤)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ،
وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ،
وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

Allāhumma iyy aka naAAbud, walaka nu sallee wanasjud, wa -ilayka nasAA a wana hfid,
narjoo ra hmatak, wanakhsh a AAa thabak, inna AAa thabaka bilk a fireena mul haq.
Allāhumma inn a nastaAAeenuk, wana staghfiruk, wanuthnee AAalaykal - khayr, wal a
nakfuruk, wanu /minu bik, wanakh daAAau lak wanakhlaAAau man yakfuruk .

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You
we hasten and You we serve . We hope for Your mercy and fear Your punishment,
verily Your punishment will fall upon the disbelievers .O Allāh, we seek Your aid and
ask Your pardon, we praise You with all good and do not disbelieve in You .We
believe in You and submit unto You, and we disown and reject those who disbelieve
in You.

۳۳. Remembrance immediately after salām of the witr prayer

(۱۱۵)

The Messenger of Allah ﷺ would recite (the following chapters) during the witr prayer:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى...﴾ ﴿Sabbiḥ isma rabbika al -aAAAla﴾

[Al-aAAAla]

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ....﴾ ﴿Qul ya ayyuhā alkāfiroon﴾

[Al-kāfiroon]

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ ﴿Qul huwa Allāhu aḥad﴾

[Al-ikhlas]

...after giving salām he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (ثلاث مرات)

Subḥanal-malikil-quddoos .(three times).

‘How perfect The King, The Holy One is .’ (three times)

...on the third time he would raise his voice, elongate it and add :

ربُّ الْمَلَائِكَةِ وَالرُّوحِ Rabbil-malā-ikati warrooḥ

‘Lord of the angles and the Rooḥ (i.e. Jibra-eel).

۳۴. Supplication for anxiety and sorrow

(۱۱۶)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمِّتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدَلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي، وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

Allāhumma innee AAabduk, ibnu AAabdik, ibnu ama tik, nasiyatee biyadik, m adin fiyya hukmuk, AAadlun fiyya qa da-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kit abik, aw AAallamtahu a hadan min khalqik awis -ta/tharta bihi fee AAilmil -ghaybi AAindak, an tajAAaalal -Qurāna rabeeAAa qalbee, wanoora sadree, wajaal aa huznee wa thahaba hammee .

‘O Allāh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just . I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety .’

(۱۱۷)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allāhumma innee aAAaothu bika minal-hammi wal huzn, walAAajzi walkasali walbukhli waljubn, wa dalAAaid-dayni wagha labatir-rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men .’

٣٥. Supplication for one in distress

(١١٨)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ .

La ilaha illal-lahu-AAatheemul-haleem, la ilaha illal-lahu rabbul-AAarshil-AAatheem, la ilaha illal-lahu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

‘None has the right to be worshipped except All ah Forbearing . None has the right to be worshipped except All ah, Lord of the magnificent throne . None has the right to be worshipped except All ah, Lord of the heavens, Lord of the Earth and Lord of the noble throne .’

(١١٩)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

Allahumma rahmataka arjoo fal a takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilaha illa ant.

‘O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs .None has the right to be worshipped except You .’

(١٢٠)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

La ilaha illa anta sub hanaka innee kuntu mina th-thalimeen.

‘None has the right to be worshipped except You . How perfect You are, verily I was among the wrong -doers.’

(١٢١)

اللَّهُ اللَّهُ رَبِّ لَا أَشْرِكُ بِهِ شَيْئًا.

Allahu Allahu rabbi la oshriku bihi shaya.

‘Allah, Allah is my Lord, I do not associate anything with Him .’

٣٦. Upon encountering an enemy or those of authority

(١٢٢)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ .

Allahumma inn a najAAaluka fee nu hoorihim wanaAAoo thu bika min shuroorihim .

‘O Allah, we place You before them and we take refuge in You from their evil .’

(١٢٣)

اللَّهُمَّ أَنْتَ عَضْدِي، وَأَنْتَ نَصِيرِي، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ .

Allahumma anta AAa dudee, wa-anta naseeree, bika ajoolu wabika a soolu wabika oqatil.

‘O Allah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle .’

(١٢٤)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Hasbunal-lahu waniAAamal -wakeel.

‘Allah is sufficient for us, and how fine a trustee (He is).’

۳۷. Supplication for one afflicted with doubt in his faith

(۱۲۵)

He should seek refuge in Allāh

He should renounce that which is causing such doubt .

(۱۲۶)

He should say:

آمَنْتُ بِاللَّهِ وَرَسُولِهِ.

Amantu billāhi warusulih .

‘I have believed in Allāh and His Messenger .’

(۱۲۷)

He should also recite the following verse:

﴿هُوَ الْأَوَّلُ، وَالْآخِرُ، وَالظَّاهِرُ، وَالْبَاطِنُ، وَهُوَ يَكُلُّ شَيْءٍ عَلِيمٌ﴾.

«Huwa al-awwalu, wa al-akhiru, wa al^{ath}thahiru wa albatinu wahuwa bikulli shayin AAaleem».

‘He is The First and The Last, *Aththahir* and *Al-Batin* and He knows well all things .’

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes .

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

۳۸. Settling a debt

(۱۲۸)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ .

Allahummak -finee bihalalika AAan haramik, wa -aghninee bifa dlika AAamman siw ak.

‘O Allāh, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others .’

(۱۲۹)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allahumma innee aAAoo thu bika minal-hammi walhuzn, walAAajzi walkasal, walbukhl, waljubn, wa dalAAaid-dayni waghatabatir -rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men .’

۳۹. Supplication for one afflicted by whisperings in prayer or recitation

(۱۳۰)

‘othman Ibn Al-AAas ؓ narrated: I said ‘O Messenger of Allāh, verily the devil comes between me and my prayer and recitation making me confused’ The Messenger of Allāh ﷺ replied ‘That is a devil called Khanzab, so if you sense his

presence then seek refuge in Allāh from him and spit (A form of spitting comprising mainly of air with little spittle) on your left side three times.'

٤٠. Supplication for one whose affairs have become difficult

(١٣١)

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allāhumma lā sahlā illā mā jaAAaltahu sahlā, wa-anta tajAAalul - hazana in shi/ta sahlā.

'O Allāh, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

٤١. Upon committing a sin

(١٣٢)

'Any servant who commits a sin and as a result, performs ablution, prays two units of prayer (i.e. two rakAAas) and then seeks Allāh's forgiveness, Allāh would forgive him.'

٤٢. Supplication for expelling the devil and his whisperings

(١٣٣)

Seeking refuge from him.

(١٣٤)

The athan (call to prayer).

(١٣٥)

Recitation of the Qur'an and the authentic texts of remembrance and supplications. e.g. 'Do not make your homes like the graveyards, indeed the devils flee from the house in which soorat Al-Baqarah has been read' related by Muslim ١/٥٣٩, also supplication and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of ayat Al-kursiyy and the last two verses of soorat Al -Baqarah before sleeping, the athan...etc.

٤٣. Supplication when stricken with a mishap or overtaken by an affair

(١٣٦)

'The strong believer is better and more beloved to Allāh, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allāh and do not despair. If a mishap should happen to befall you then do not say 'If only I had acted...such and such would have happened'. Rather, say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ .

Qaddaral-lāh, wama shaa faAAal.

'Allāh has decreed and what He wills, He does.'

...for verily 'If' lets in the work of the devil.'

(١٣٧)

Indeed Allāh تعالى rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ .

Hasbiyal-lah, waniAAamal -wakeel.

‘Allah is sufficient for me, and how fine a trustee (He is).’

٤٤. Placing children under Allah’s protection

(١٣٨)

Ibn AAabbas related that the Messenger of Allah ﷺ used to commend Al-Hasan and Al-Husayn to Allah’s protection, saying:

أَعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

OAAeethukuma bikalimatil-lahit-tammah, min kulli shay tanin wahammah, wamin kulli AAaynin lammah.

‘I commend you two to the protection of Allah’s perfect words from every devil, vermin, and every evil eye .’

٤٥. When visiting the sick

(١٣٩)

When the Prophet ﷺ would enter upon a sick person, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ .

La ba/sa tahoorun in sh aal-lah.

‘Never mind, may it (the sickness) be a purification, if Allah wills.’

(١٤٠)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ . (سبع مرات)

Asalul-lahal-AAaatheem rabbal-AAarshil-AAaatheem an yashfeek (7times).

‘I ask Allah The Supreme, Lord of the magnificent throne to cure you .’

...he (the sick person) will be cured.’

٤٦. Excellence of visiting the sick

(١٤١)

‘Ali Ibn Abee Talib ؑ related that he heard the Messenger of Allah ﷺ say: ‘If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angles send prayers upon him until the evening, and if this was in the evening, seventy thousand angles send prayers upon him until the morning .’

٤٧. Supplication of the sick who have renounced all hope of life

(١٤٢)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى .

Allahummagh -fir lee, war hamnee wa -alhiqnee birrafeeql -aAAala.

‘O Allah, forgive me, have mercy upon me and unite me with the higher companions .’

Refer to the Quran, chapter ٤, verse: ٦٩.

(١٤٣)

AAaishah رضي الله عنها related that the Prophet ﷺ (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say :
 لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ الْمَوْتَ لَسَكْرَاتٍ .

La ilaha illal-lah, inna lilma wti lasakar at.

‘None has the right to be worshipped except All ah, death does indeed contain agony .’

(١٤٤)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La ilaha illal-lah, wallahu akbar, la ilaha illal-lahu wahdah, la shareeka lah, la ilaha illal-lahu lahul-mulku walahul-hamd, la ilaha illal-lah, wala hawla wala quwwata ill a billah.

‘None has the right to be worshipped except All ah and All ah is the greatest .None has the right to be worshipped except All ah, alone. None has the right to be worshipped except All ah, alone, without partner .None has the right to be worshipped except All ah, to Him belongs all sovereignty and praise. None has the right to be worshipped except All ah and there is no might and no power except with All ah.’

٤٨. Instruction for the one nearing death

i.e. those around the sick should instruct and encourage him to say the shahadah.

(١٤٥)

‘He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

‘None has the right to be worshipped except All ah.’

...will enter Paradise.’

٤٩. Supplication for one afflicted by a calamity

(١٤٦)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ اجْرُنِي فِي مُصِيبَتِي، وَاخْلُفْ لِي خَيْرًا مِنْهَا.

Inna lillahi wa-inna ilayhi rajiAAoon, all ahumma/- jurnee fee mu sebatee wakhlu f lee khayran minh a.

‘To All ah we belong and unto Him is our return .O All ah, recompense me for my affliction and replace it for me with something better .’

٥٠. When closing the eyes of the deceased

(١٤٧)

اللَّهُمَّ اغْفِرْ لِفُلَانٍ بِاسْمِهِ- وَارْقَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ ، وَاخْلُقْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنُورْ لَهُ فِيهِ .

Allahummagh-fir li-name the dead - warfaAA darajatahu fil -mahdiyyeen, wakhlu fhu fee AAaqibihi fil -ghabireen, waghfir lan a walahu y a rabbal-AAalameen wafsa h lahu fee qabrih, wanawwir lahu feeh .

‘O All ah, forgive -here the name of the deceased is mentioned- and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds . Make spacious his grave and illuminate it for him .’

A successor : one who succeeds another due to the latter ’s absence o r death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is

the khaleefah (*vicegerent*, as is commonly translated) of Allāh on earth because Allāh is never absent, and will never die . This supplication proves the correct understanding of this term and shows that Allāh succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #١٩٨).

٥١. Supplication for the deceased at the funeral prayer

(١٤٨)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مَدْخَلَهُ ،
وَاعْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ
الدَّنَسِ ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ ، وَزَوْجًا خَيْرًا مِنْ
زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ .

Allāhummagh-fir lahu warhamh, waAAafih, waAAafu AAanh, wa-akrim nuzulah,
wawassiAA mudkhalah, waghsilhu bilm a-i waththalji walbarad, wanaqqihi minal -
khataya kama naqqaytath-thawbal-abyada minad-danas, wa-abdilhu daran khayran
min darih, wa-ahlan khayran min ahlih wazawjan khayran min zawjih, wa -adkhilul-
jannah, wa-AAathhu min AAathabil-qabr, waAAa thabin-nar.

‘O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception . Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth . Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse . Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire .’

(١٤٩)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا
وَأُنْثَانَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَقَّهُ عَلَى
الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ، وَلَا تُضِلَّنَا بَعْدَهُ .

Allāhummagh-fir lihayyina wamayyitin a washahidina, wagh-a-ibina, wasagheerina
wakabeerina, wathakarina wa-onthana. Allāhumma man a hyaytahu minn a fa-ahyihi
AAalal-islām, waman tawaffaytahu minn a fatawaffahu AAalal -eeman, allāhumma la
tahrimna ajrah, wala tudillana baAAadah .

‘O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females . O Allāh, whom amongst us You keep alive, then let such a life be upon Islām, and whom amongst us You take unto Yourself, then let such a death be upon faith . O Allāh, do not deprive us of his reward and do not let us stray after him .’

(١٥٠)

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ ، وَحَبْلُ جِوَارِكَ ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ
النَّارِ ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ ، فَاعْفِرْ لَهُ وَارْحَمْهُ ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma inna -name the dead- fee thimmatik, wa habli jiwarik, faqihi min fitnatil -
qabr waAAa thabin-nar, wa-anta ahlul-wafa/, walhaq, faghfir lahu warhamh, innaka
antal-ghafoorur-raheem.

‘O Allāh, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire . Indeed You are faithful and truthful . Forgive and have mercy upon him, surely You are The Oft -Forgiving, The Most -Merciful.’

(١٥١)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ، احْتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

Allāhumma AAabduka wabnu amatik, i htaja ila rahmatik, wa-anta ghaniyyun AAa n AAathabih, in kana muhsinan fazid fee hasanatih, wa-in kana museean fataj awaz AAanh.

‘O Allāh, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment . If he was righteous then increase his reward and if he was wicked then look over his sins .’

٥٢. Supplication for the advancement of reward during the funeral prayer

This supplication is made when the deceased is a baby /child (i.e. one not having reached the age of puberty).

(١٥٢)

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ قَرِطًا وَذَخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقُّ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَفِيهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ .

Allāhummaj-AAalhu fara tan, wathukhran liwalidayh, washafeeAAan muj aban. Allāhumma thaqqil bihi maw azeenahum a wa-aAAathim bihi ooorahum a, wa-alhiqhu bisalihil-mu/mineen, wajAAalhu fee kaf alati Ibraheem, waqihi bira hmatika AAathabal-jaheem.

‘O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor . O Allāh, through him, make heavy their scales and magnify their reward . Unite him with the righteous believers, place him under the care of Ibraheem, and protect him by Your mercy from the torment of Hell .’

(١٥٣)

Al-Hasan used to recite the opening chapter of the Quran (i.e. AL-Fatihah) over the child and then supplicates:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا، وَسَلَفًا وَأَجْرًا.

Allāhummaj-AAalhu lan a farata, wasalafan wa -ajra.

‘O Allāh, make him a preceding reward, a prepayment and a recompense for us .’

٥٣. Condolence

(١٥٤)

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى. فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

Inna lillahi ma akhath, walahu ma aAAta, wakullu shayin AAindah bi-ajalin musamma . . .faltaṣbir walta htasib.

‘Verily to Allāh, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time ...and then he ﷺ ordered for her to be patient and hope for Allāh’s reward.’

The words (faltaṣbir walta htasib) are commands in the feminine 3rd person form, so they will need to be changed in respect to whom is being addressed.

...and one can also say:

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ.

aAAathamal-lahu ajrak, wa -ahsana AAaz aak, waghafara limayyitik .

‘May Allāh magnify your reward, make better your solace and forgive your deceased.’

This is the saying of some of the scholars, *not* a hadeeth .

٥٤. Placing the deceased in the grave

(١٥٥)

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ .

Bismil-lāhi waAAalā sunnati rasoolil -lāh.

‘In the name of Allāh and upon the sunnah of the Messenger of Allāh.’

٥٥. After burying the deceased

(١٥٦)

‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say :
‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned’.’

٥٦. Visiting the graves

(١٥٧)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ،
نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

Assalamu AAalaykum ahlad -diyari minal-mu/mineena walmuslimeen, wa -inna in shaal-lāhu bikum lahiiqoon, nas -alul-lāha lana walakumul -AAaafiyah.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you, we ask Allāh for well-being for us and you.’

٥٧. Prayer said during a wind storm

(١٥٨)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا.

Allāhumma innee as -aluka khayrah a wa-aAAaoothu bika min sharrih a.

‘O Allāh, I ask You for it ’s goodness and I take refuge with You from it ’s evil.’

(١٥٩)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ
شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innee as -aluka khayrah a wakhayra m a feeha, wakhayra m a orsilat bih,
wa-aAAaoothu bika min sharrih a, washarri m a feeha washarri m a orsilat bih.

‘O Allāh, I ask You for it ’s goodness, the good within it, and the good it was sent with,
and I take refuge with You from it ’s evil, the evil within it, and from the evil it was sent with.’

٥٨. Supplication upon hearing thunder

(١٦٠)

When AAabdullah Ibn Az-Zubayr ؓ used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subhanal-lathee yusabbi hur-raAAdu bi hamdih, walmal a-ikatu min kheefatih .
 ‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him .’

٥٩. Supplication for rain

(١٦١)

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيْعًا، نَافِعًا غَيْرَ ضَارٍ، عَاجِلًا غَيْرَ آجِلٍ.

Allāhummas-qina ghaythan mugheethan maree -an mureeAAan, n afiAAan, ghayra dar, AAajilan ghayra ajil.

‘O Allāh, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later .’

(١٦٢)

اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا.

Allāhumma aghithn a, allāhumma aghithn a, allāhumma aghithn a.

‘O Allāh, relieve us, O All āh, relieve us, O All āh, relieve us .’

(١٦٣)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ وَأَحْيِي بَلَدَكَ الْمَيِّتَ .

Allāhummas-qi AAib adak, wabah a-imak, wanshur ra hmatak, wa-ahyi baladakal -mayyit.

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land .’

٦٠. Supplication said when it rains

(١٦٤)

اللَّهُمَّ صَيِّبًا نَافِعًا .

Allāhumma sayyiban nafiAAa.

‘O Allāh, may it be a beneficial rain cloud .’

٦١. After rainfall

(١٦٥)

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

Mutirna bifa dlil-lahi wara hmatih.

‘We have been given rain by the grace and mercy of All āh.’

٦٢. Asking for clear skies

(١٦٦)

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظُّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَايِ الشَّجَرِ .

Allāhumma hawalayna wala AAalayna, allāhumma AAaalal -akami wa ththirab, wabutoonil-awdiyah, waman abitish-shajar.

‘O Allāh, let the rain fall around us and not upon us, O All āh, (let it fall) on the pastures, hills, valleys and the roots of trees .’

٦٣. Upon sighting the crescent moon

(١٦٧)

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالنَّوْفِيقِ لِمَا نُحِبُّ وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ.

Allahu akbar, allahumma ahillahu AAalayn a bil-amni wal-eeman, wassalamati wal-islam, wattawfee iqi lima tuhibbu watar da, rabbun a warabbukal-lah.

‘Allah is the greatest . O Allah, let the crescent loom above us in safety, faith, peace, and Islam, and in agreement with all that You love and pleases You . Our Lord and your Lord is Allah.’

٦٤. Upon breaking fast

(١٦٨)

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

Thahabath-thama-o wabtallatil-AAurooq, wathabatal -ajru in shaa^l-lah.

‘The thirst has gone and the veins are quenched, and reward is confirmed, if Allah wills.’

(١٦٩)

‘AAabdullah Ibn AAamr Ibn Al-AAas رضي الله عنه related that the Messenger of Allah ﷺ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abee Mulaykah رحمه الله said: ‘I Heard AAabdullah Ibn AAomar say when he broke his fast:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي .

Allahumma inne as -aluka bira hmatikal-latee wasiAAat kulla shay, an taghfira lee .

‘O Allah, I ask You by Your mercy which envelopes all things, that You forgive me.’

٦٥. Supplication before eating

(١٧٠)

‘When you are about to eat, you should say :

بِسْمِ اللَّهِ .

Bismil-lah.

...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ .

Bismil-lahi fee awwalihi wa -akhirih.

‘In the name of Allah in it’s beginning and end .’

(١٧١)

‘Whoever Allah feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

Allahumma b arik lan a feehi wa -atAAaimna khayran minh .

‘O Allah, bless it for us and feed us better than it .’

...and whoever Allah gives milk to drink should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Allahumma b arik lan a feehi wazidna minh.

‘O Allah, bless it for us and give us more of it .’

٦٦. Upon completing the meal

(١٧٢)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Al_hamdu lill_{ah}il-lat_{hee} at_{AA}amanee h_{atha} warazaqaneehi min g_{hayri} h_{awlin} minnee wala quwwah.

‘All praise is for All ah who fed me this and provided it for me without any mi ght nor power from myself .’

(١٧٣)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا .

Al_hamdu lill_{ahi} h_{amdan} katheeran t_{ayyiban} mub_{arakan} feeh, g_{hayra} makfiyyin wal_a muwadda_{AA}in, wala mustagh_{nan} _{AA}anhu rabbun_a.

‘Allah be praised with an abundant beautiful blessed praise, a never -ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.’

There are other views as regards to the understanding of this supplication, from them :
Allah be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord.’

٦٧. Supplication of the guest for the host

(١٧٤)

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.

Allahumma b_{ar}ik lahum feem_a razaqtahum, waghfir lahum war_{ham}hum.

‘O Allah, bless for them, that which You have provided them, for give them and have mercy upon them .’

٦٨. Supplication said to one offering a drink or to one who intended to do that

(١٧٥)

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي.

Allahumma a_t_{AA}aim man a_t_{AA}amanee wasqi man saq_{anee}.

‘O Allah, feed him who fed me, and provide with drink him who provided me with drink.’

٦٩. Supplication said when breaking fast in someone's home

(١٧٦)

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

Aftara_{AA}indakumu s_{-sa}-imoon, wa-akala_{taAA}amakumul-abrar, wasallat_{AA}alaykumul-mala_{ikah}.

‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angles send prayers upon you .’

٧٠. Supplication said by one fasting when presented with food and does not break his fast

(١٧٧)

‘If you are not invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.’

٧١. Supplication said upon seeing the early or premature fruit

(١٧٨)

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدْنَا.

Allāhumma b̄arik lanā fee thamarin a, wabarik lanā fee madeenatin a, wabarik lanā fee saAAinā wabarik lanā fee muddin a.

‘O Allāh, bless our fruit for us, bless our town for us, bless our saAA for us and bless our mudd for us.’

A saAA is equivalent to four mudds and a mudd is equivalent to a dry measure of an average man’s two palms.

٧٢. Supplication said upon sneezing

(١٧٩)

‘When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ.

Alhamdu lillāh.

‘All praise if for Allāh.’

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ.

Yarhamukal-lāh.

‘May Allāh have mercy upon you.’

...and he (i.e. the one who sneezed) replies back to him:

يَهْدِيْكُمْ اللَّهُ وَيُصْلِحْ بِالْكُم.

Yahdeekumul-lāhu wayu slihu balakum.

‘May Allāh guide you and rectify your condition.’

٧٣. Supplication said to the newlywed

(١٨٠)

بَارِكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Barakal-lāhu lak, wab̄araka AAalayk, wajamaAA a baynakum a fee khayr.

‘May Allāh bless for you (your spouse) and bless you, and may He unite both of you in goodness.’

٧٤. The groom’s supplication on the wedding night or when buying an animal

(١٨١)

when you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innee as -aluka khayrah a wakhayra m a jabaltah a AAalayh, wa -aAAaothu bika min sharrih a washarri m a jabahtah a AAalayh.

‘O Allāh, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.’

...and if you buy a camel, then you should take hold of it’s hump and say likewise.’

٧٥. Supplication before sexual intercourse

(١٨٢)

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismil-lah, allahumma jannibnash -shaytan, wajannibish -shaytana ma razaqtan a.

‘In the name of All ah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with .’

٧٦. When angry

(١٨٣)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

aAAoothu billahi minash -shaytanir-rajeem.

‘I take refuge with All ah from the accursed devil .’

٧٧. Supplication said upon seeing someone in trial or tribulation

This supplication is to be said to one ’s self, not directly to the one in trial or tribulation .

(١٨٤)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

Alhamdu lill ahil-lathee AAafanee mimmaab -talaka bih, wafaddalane AAal a katheerin mimman khalaqa taf deela.

‘All praise is for All ah Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation .’

٧٨. Remembrance said at a sitting or gathering...etc

(١٨٥)

Ibn AAumar ؓ said: It would be counted that the Messenger of All ah ﷺ would say one hundred times at any one sitting before getting up :

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

Rabbigh -fir lee watub AAalay, innaka antat -tawwabul-ghafoor.

‘O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft -Returning. The Oft-Forgiving.’

٧٩. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc

(١٨٦)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanakal-lahumma wabi hamdik, ashhadu an l a ilaha illa ant, astaghfiruka wa -atoobu ilayk .

‘How perfect You are O All ah, and I praise You . I bear witness that None has the right to be worshipped except You . I seek Your forgiveness and turn to You in repentance .’

Cont.٧٩. Supplication for concluding all sittings

(١٨٧)

AAaishah رضي الله عنها said: Whenever The Messenger of Allah ﷺ would betake a seat, read *Qur'an* or pray, he would always conclude it with certain words, I (i.e. AAaishah) said: O Messenger of Allah ﷺ I have noticed that whenever you betake a seat, read *Qur'an* or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'

سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanaka wabi hamdik, la ilaha illa anta astaghfiruka wa -atoobu ilayk .

'How perfect You are and I praise You . None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You .'

٨٠. Returning a supplication of forgiveness

(١٨٨)

'AAabdullah Ibn Sarjis رضي الله عنه said: 'I went to see the Prophet ﷺ and ate from his food and then said to him:

غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ.

Ghafaral-lahu laka ya rasoolal-lah.

'May Allah forgive you, O Messenger of Allah.'

...he replied:

وَلَكَ .

wa-lak

'and you.'

٨١. Supplication said to one who does you a favour

(١٨٩)

'If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْرًا.

Jazakal-lahu khayran .

'May Allah reward you with goodness .'

...then you have indeed excelled in praising him.'

٨٢. Protection from the Dajjal

Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about . Most of mankind will follow him . He will appear from A sbahan, Iran at the time when Muslims will conquer Constantinople . He will be given special powers and will make the truth seem false and vice versa . He will claim to be righteous and then he will claim prophet -hood and finally, divinity . From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection . The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise .

(١٩٠)

'Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.'

One should also seek refuge with Allah from the tribulations of the Dajjal after the last tashahhud in prayer. (Refer to supplications #٥٥ & #٥٦)

٨٣. Supplication said to one who pronounces his love for you, for Allah's sake

(١٩١)

أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

Aḥabbakal-latḥee aḥbabtanee lah .

‘May He, for whom you have loved me, love you .’

٨٤. Supplication said to one who has offered you some of his wealth

(١٩٢)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Barakal-lāhu laka fee ahlika wam alik.

‘May Allāh bless for you, your family and wealth .’

٨٥. Supplication said to the debtor when his debt is settled

(١٩٣)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ.

Barakal-lāhu laka fee ahlika wam alik, innam a jaza-os-salafil-hamdu wal-ada/.

‘May Allāh bless for you, your family and wealth . Surely commendation and payment are the reward for a loan .’

٨٦. Supplication for fear of shirk

shirk: to associate others with Allāh in those things which are specific to Him . This can occur in (١) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (٢) speech, e.g. to swear by other than Allāh and (٣) action, e.g. to bow or prostrate to other than Allāh.

(١٩٤)

اللَّهُمَّ إِنِّي أَعُوذُكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allāhumma innee aAAoo thu bika an oshrika bika wa -ana aAAalam, wa -astaghfiruka lima la aAAalam.

‘O Allāh, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly .’

٨٧. Returning a supplication after having bestowed a gift or charity upon someone

(١٩٥)

AAaishah رضي الله عنها reported that the Messenger of Allāh ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), AAaishah would ask: ‘What did they say?’, he replied: They would supplicate:

بَارَكَ اللَّهُ فِيكُمْ.

Barakal-lāhu feekum .

‘May Allāh bless you all .’

...AAaishah would then say:

وَفِيهِمْ بَارَكَ اللَّهُ.

Wafeehim b arakal-lāh.

‘and may Allāh bless them .’

...we return their supplication in a similar way and our reward remains with us .

٨٨. Forbiddance of ascribing things to omens

This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allāh and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

(١٩٦)

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.

Allahumma la tayra illa tayruk, wal khayra illa khayruk, wal ilaha ghayruk.

‘O Allāh, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You .’

٨٩. Supplication said when mounting an animal or any means of transport

(١٩٧)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Bismil-lah, walhamdu lillāh, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbina lamunqaliboon, al hamdu lillāh, alhamdu lillāh, alhamdu lillāh, Allāhu akbar, Allāhu akbar, Allāhu akbar, subhanakal-lahumma innee thalamtu nafsee faghfir lee fainnahu l a yaghfiru th-thunooba illa ant.

‘In the name of Allāh and all praise is for Allāh. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny . All praise is for Allāh, All praise is for Allāh, All praise is for Allāh, Allāh is the greatest, Allāh is the greatest, Allāh is the greatest . How perfect You are, O Allāh, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You .’

٩٠. Supplication for travel

(١٩٨)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنْ الْعَمَلِ مَا تَرْضَى ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيقَةُ فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

Allāhu akbar, Allāhu akbar, Allāhu akbar, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, allahumma innā nas-aluka fee safarinā hatha albirra wattaqwa, waminā AAamali mā tarda, allahumma hawwin AAalaynā safaranā hatha, watwi AAannā buAADah, allahumma anta s-sahibu fis-safar, walkhaleefatu fil-ahl, allahumma innee aAAaoO thu bika min waAAath a-is-safar, waka-abatil-manthar, wasoo-il-munqalabi fil-mali wal-ahl.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny . O Allāh, we ask You for *birr* and *taqwa* in this journey of ours, and we ask You for deeds which please You. O Allāh, facilitate our journey and let us cover it ’s distance quickly . O Allāh,

You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family .’

birr and *taqwa*: two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwa* refers to avoiding those actions which have been prohibited .

A successor : one who succeeds another due to the latter’s absence or death . This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the *khaleefah* (*vicegerent*, as is commonly translated) of Allah on earth because Allah is never absent, and will never die . This supplication proves the correct understanding of this term and shows that Allah succeeds us and guards whom we leave behind when we die or are absent .

...upon returning the same supplication is recited with the following addition :

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ .

Ayiboona, t a-iboona, AA abidoona, lirabbina a hamidoon .

‘We return, repent, worship and praise our Lord .’

٩١. Supplication upon entering a town or village..etc

(١٩٩)

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اُظْلِلْنَ، وَرَبَّ الْاَرْضَيْنِ السَّبْعِ وَمَا اُقْلِلْنَ، وَرَبَّ الشَّيَاطِيْنِ وَمَا اُضِلْلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا دَرَيْنَ، اَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا، وَخَيْرَ مَا فِيْهَا، وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا، وَشَرِّ مَا فِيْهَا.

Allahumma rabbas -samawatis-sabAAi wama a athlaln, warabbal -aradeenas-sabAAi wama aqlaln, warabbash -shayateeni wama a adlaln, warabbar -riyahi wama tharayn, as-aluka khayra h athihil-qaryah, wakhayra ahlilh a wakhayra ma a feeha, wa-aAAoothu bika min sharrih a washarri ahlilh a, washarri ma a feeha.

‘O Allah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it .’

٩٢. When entering the market

(٢٠٠)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ، بِيْدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

La ilaha illal-lah, wahdahul la shareeka lah, lahul -mulku walahul -hamd, yuhyee wayumeetu wahuwa hayyun la yamoot, biyadihil -khayru wahuwa AAal a kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise . He gives life and causes death, and He is living and does not die . In His hand is all good and He is over all things, omnipotent .’

٩٣. Supplication for when the mounted animal(or mean of transport) stumbles

(٢٠١)

بِسْمِ اللَّهِ .

Bismil-lah.

‘In the name of All ah.’

٩٤. Supplication of the traveller for the resident

(٢٠٢)

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

AstawdiAAukumul -lah, alla^{thee} la^{ta} tadeeAAu wad a-iAAuh.

‘I place you in the trust of All ah, whose trust is never misplaced .’

٩٥. Supplication of the resident for the traveller

(٢٠٣)

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ.

AstawdiAAul -laha deenak, wa -amanatak, wakhaw ateema AAamalik .

‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allah.’

(٢٠٤)

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

Zawwadakal -lahut-taqwa, waghafara thanbak, wayassara lakal -khayra haythuma kunt.

‘May Allah endow you with *taqwa*, forgive your sins and facilitate all good for you, wherever you be .’

taqwa: a comprehensive term which refers to all good actions and obedience i .e. performing the commanded actions and avoiding the prohibited actions .

٩٦. Remembrance while ascending or descending

(٢٠٥)

Jabir ؓ said: While ascending, we would say:

اللَّهُ أَكْبَرُ .

Allahu akbar .

‘Allah is the greatest .’

...and when descending, we would say:

سُبْحَانَ اللَّهِ .

Subhanal-lah.

‘How perfect All ah is.’

٩٧. Prayer of the traveller as dawn approaches

(٢٠٦)

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا. رَبَّنَا صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ.

SamiAAa s amiAAun bi hamdil-lahi wahusni bala-ihi AAalayn a. Rabbana sahibna wa-afdil AAalayn a AAa-ithan billahi minan -nar.

‘May a witness, be witness to our praise of All ah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil . I take refuge in All ah from the fire .’

٩٨. Stopping or lodging somewhere

(٢٠٧)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

aAAaothu bikalimatil-lahit-tammati min sharri m a khalaq.

‘I take refuge in Allāh’s perfect words from the evil that He has created .’

٩٩. While returning from travel

(٢٠٨)

Ibn AʿAumar ؓ reported that the Messenger of Allāh ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest .’

...and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
أَيُّونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَتَصَرَّ عَبْدُهُ، وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu waḥdahū la shareeka lah, lahul -mulku walahul -ḥamd, wahuwa
AAalā kulli shay -in qadeer, ayiboona ta -iboon, AAabidoon, lirabbīn a ḥamidoon,
sadaqal -lahu waAAadah, wana sara AAabdah, wahazamal -ahzāba waḥdah.

‘None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise, and He is over all things omnipotent . We return, repent, worship and praise our Lord . Allāh fulfilled His promise, aided His Servant, and single -handedly defeated the allies .’

١٠٠. What to say upon receiving pleasing or displeasing news

(٢٠٩)

When he ﷺ used to receive pleasant news, he ﷺ would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ .

Alḥamdu lillāhil -latḥee biniAAamatihi tatimmu s -salihat.

‘All Praise is for Allāh by whose favour good works are accomplished .’

...and upon receiving displeasing news, he ﷺ would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Alḥamdu lillāhi AAalā kulli ḥal.

‘All Praise is for Allāh in all circumstances .’

١٠١. Excellence of sending prayers upon the Prophet ﷺ

(٢١٠)

The Prophet ﷺ said: ‘Whoever sends a prayer upon me, Allāh sends ten upon him.’

(٢١١)

He ﷺ also said: ‘Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.’

(٢١٢)

He ﷺ also said: ‘A miser is one whom when I am mentioned to him, fails to send prayers upon me.’

١٠٢. Excellence of spreading the Ishmic greeting

(٢١٣)

The Messenger of Allāh ﷺ said: ‘You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.’

(٢١٤)

AAammār ؓ said: ‘Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.’

(٢١٥)

'AAabdullah Ibn AAamr ؓ reported that a man asked the Prophet ﷺ 'Which Islam is the best?'. He ؓ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.'

١٠٣. Supplication said upon hearing a rooster crow or the braying of an ass

(٢١٦)

'If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allah for it has seen a devil.'

١٠٤. Supplication upon hearing the barking of dogs at night

(٢١٧)

'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allah for they see what you do not.'

١٠٥. Supplication said for one you have insulted

(٢١٨)

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

Allahumma fa-ayyuma mu/minin sababtuhu fajAAal thalika lahu qurbatan ilayka yawmal-qiyamah.

'O Allah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'

١٠٦. The etiquette of praising a fellow Muslim

(٢١٩)

He ؓ said: 'If anyone of you is impelled to praise his brother, then he should say : 'I deem so-and-so to be...and Allah is his reckoner...and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allah's commendation, however I assume him so and so'...if he knows that of him.'

١٠٧. Supplication said between the Yemeni corner and the black stone(at the KaAAabah)

(٢٢٠)

The Prophet ؓ used to say between the Yemeni corner and the black stone :

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

﴿Rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqin a AAathaba alnnar ﴾ [Al-Baqarah: ٢٠١]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'

١٠٨. Supplication said when at Mount Safa & Mount Marwah

(٢٢١)

Jabir ؓ said when describing the Prophet's ؓ pilgrimage: '...and when he approached mount Safa he recited:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

﴿ Innas-safa wa-amarwata min shaAAa-iri Allah﴾

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ.

Abda-o bima badaal-lahu bih.

'Indeed Safa and Marwah are from the places of worship of Allah...'

'I begin with what Allah began with.'

...so he started with Safa and climbed it until he could see the KaAAabah, he then faced it and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, All ah is the greatest, All ah is the greatest.’

...and then he would say the following three times making a supplication (one should make a personal supplication) after each time:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ، وَتَصَرَّ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza waAAadah, wana sara AAabdah, wahazamal -ahzaba wahdah.

‘None has the right to be worshipped except All ah, alone, without partner .To Him belongs all sovereignty and praise and He is over all things amnipotent . None has the right to be worshipped except All ah alone . He fulfilled His promise, aided His Servant and single -handedly defeated the allies .’

...he ﷺ would repeat this action at Marwah .

١٠٩. The Day of AAarafah

(٢٢٢)

‘The best of supplications is the supplication on the day of AAarafah and the best which I and the Prophets before me have said (is):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .

‘None has the right to be worshipped except All ah, alone, without partner . To Him belongs all praise and sovereignty and He is over all things omnipotent .’

١١٠. At the Sacred Site (Al-MashAAar Al-Haram)

(٢٢٣)

Jabir ؓ said: ‘He ﷺ rode Al-Qaswa until he reached Al-MashAAar Al-Haram, he then faced the qiblah, supplicated to All ah, and extolled His greatness and oneness. He stood until the sun shone but left before it rose .’

Al-Qaswa: The name of the Prophet ’s ﷺ camel.

١١١. When throwing each pebble at the Jamarat

i.e. Stoning the three areas at Mina during Hajj .

(٢٢٤)

Every time the Prophet ﷺ threw a pebble at any of the three jamarat, he would say:

اللَّهُ أَكْبَرُ.

Allahu akbar .

‘Allah is the greatest ’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.’

١١٢. At the black stone

(٢٢٥)

‘The Prophet ﷺ circled the KaAbah on a camel, every time he reached the black stone he would point to it with his staff and say :

اللَّهُ أَكْبَرُ.

Allahu akbar

‘Allah is the greatest ’

١١٣. Supplication made against an enemy

(٢٢٦)

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

Allāhumma munzilal-kitāb, sareeAAal-hisāb, ihzimil-ahzāb, allāhummah-zimhum wazalzilhum .

‘O Allāh, Revealer of the Book, Swift at reckoning, defeat the confederates . O Allāh, defeat them and convulse them .’

١١٤. What to say when in fear of a people

(٢٢٧)

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

Allāhummak -fineehim bim a shi/t.

‘O Allāh, protect me from them with what You choose .’

١١٥. What to say at times of amazement and delight

(٢٢٨)

سُبْحَانَ اللَّهِ!

Subḥanal-lāh!

‘How perfect All āh is.’

(٢٢٩)

اللَّهُ أَكْبَرُ!

Allāhu akbar .

‘Allāh is the greatest .’

١١٦. What to do upon receiving pleasant news

(٢٣٠)

The Prophet ﷺ would prostrate in gratitude to Allāh تعالى upon receiving news which pleased him or which caused pleasure .

١١٧. What to say and do when feeling some pain in the body

(٢٣١)

‘Place your hand at the site of the pain and say :

بِسْمِ اللَّهِ (ثَلَاثًا)

Bismil-lāh (three times)

‘In the name of All āh’ (three times)

...the supplicate seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات)

aAAoothu billāhi waqudratih min sharri m ā ajidu wa -ohathir. (seven times).

‘I take refuge in All āh and within His omnipotence from the evil that I feel and am wary of.’ (seven times)

١١٨. What to say when in fear of afflicting something or someone with one’s eye

The Evil Eye: To look at something and be impressed with it, causing harm to befall it .

This “looking” may or may not involve jealousy, and can occur unintentionally, indeed be part of a person’s nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye :

اللَّهُمَّ بَارِكْ عَلَيْهِ.

Allāhumma b ārik AAalayh .

‘O Allāh, send blessing upon him .’

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ.

Ma shaal-lāh, la quwwata ill ā billāh.

‘(this is) that which All āh has willed, there is no power except with All āh.’

(٢٣٢)

'If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true '.

١١٩. Etiquette of retiring for the night

(٢٣٣)

'When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allāh's name, for verily the devil does not open a shut door, tie up your water-skins and mention Allāh's name, cover your vessels with anything and mention Allāh's name and put out your lamps.'

١٢٠. The Talbiyah

(٢٣٤)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Labbaykal-lahumma labbayk, labbayka l a shareeka laka labbayk, innal-hamda wanniaman laka walmulk, l a shareeka lak.

'Here I am O Allāh, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

١٢١. What to say when startled

(٢٣٥)

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

'None has the right to be worshipped except Allāh.'

١٢٢. What is said to a Kafir when he sneezes

(٢٣٦)

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

Yahdeekum wayu slihu balakum.

'May Allāh guide you and rectify your condition.'

١٢٣. Returning a greeting to a Kafir

(٢٣٧)

'When the people of the Book greet you, reply by saying :

وَعَلَيْكُمْ.

WaAAalaykum.

'And upon you.'

١٢٤. When insulted while fasting

إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

(٢٣٨)

Innee sa-im, innee sa-im.

'I am fasting, I am fasting.'

١٢٥. When slaughtering or offering a sacrifice

(٢٣٩)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

Bismil-lah wallahu akbar, allahumma minka walak, allahumma taqabbal minnee.

'In the name of Allāh, and Allāh is the great est. O Allāh, (it is) from You and belongs to You, O Allāh, accept this from me.'

١٢٦. What is said to ward off the deception of the Obstinate Shaitans

(٢٤٠)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَبَرًّا وَدَرًّا،
وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ
وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتْنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا
يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

aAAoothu bikalimatil-lahit-tammat, allatee la yujawizuhunna barrun wal a fajir min
sharri ma khalaq, wabaraa wa tharaa, wamin sharri m a yanzilu minas-sama/, wamin
sharri ma yaAAaruju feeh a, wamin sharri m a tharaa fil-ard, wamin sharri m a yakhruju
minha, wamin sharri fitnanil -layli wannah ar, wamin sharri kulli tariqin illa tariqan
yatruqu bikhayrin y a Rahman.

'I take refuge within All ah's perfect words which no righteous or unrighteous person
can transgress, from all the evil that He has created, made and originated . (I take
refuge) from the evil that descends from the sky and the evil that rises up to it . (I take
refuge) from the evil that is spread on Earth and the evil that springs from her, and I
take refuge from the evil of the tribulations of night and day, and the evil of one who
visits at night except the one who brings good, O Merciful One .'

١٢٧. Seeking forgiveness and repentance

(٢٤١)

'The Messenger of Allah ﷺ said: 'By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.'

(٢٤٢)

He ﷺ also said: 'O People, Repent! Verily I repent to Allah, a hundred times a day.'

(٢٤٣)

He ﷺ also said: 'Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfirul-lahal-lathee la ilaha illa huwal-hayyul-qayyoomu wa -atoobu ilayh .

'I seek All ah's forgiveness, besides whom, none has the right to be worshipped except
He, The Ever Living, The Self -Subsisting and Supporter of all, and I turn to Him in
repentance .'

*...Allah would forgive him even if he was one who fled during the advance of an
army.'*

(٢٤٤)

*He ﷺ said: 'The nearest the Lord comes to His servant is in the middle of the night,
so if you are able to be of those who remember All ah at that time, then be so.'*

(٢٤٥)

*He ﷺ also said: 'The nearest a servant is to his Lord is when he is prostrating, so
supplicate much therein.'*

(٢٤٦)

*He ﷺ also said: 'verily my heart becomes preoccupied, and verily I seek Allah's
forgiveness a hundred times a day.'*

preoccupied : i.e. in a state of 'forgetfulness'. The Prophet ﷺ always used to increase
in his remembrance of his Lord, in attaining a nearness to All ah and having

consciousness of Allāh to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allāh.

١٢٨. Excellence of remembrance and glorification of Allāh

(٢٤٧)

Abu Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: 'Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (مائة مرة).

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .(one hundred times)

'None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise and He is over all things omnipotent .'

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more .'

(٢٤٨)

'Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مائة مرة في اليوم)

Subhanal-lahi wabihamdih. (one hundred times daily)

'How perfect Allāh is and I praise Him .'

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.'

(٢٤٩)

Abu Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: 'Whoever says at morning and evening time:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (حين يصبح وحين يمسي)

Subhanal-lahi wabihamdih.(at morning & evening time)

'How perfect Allāh is and I praise Him .'

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more .'

morning: after prayer until the sunrises, evening : after AAasr prayer until the sunsets, however some scholars say : after the sunsets and onwards .

(٢٥٠)

Aboo Ayyoob Al-Ansaree رضي الله عنه related that The Prophet ﷺ said: 'Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .

'None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise and He is over all things omnipotent .'

.....ten times is like one who has freed four souls from among the children of IsmaAeel.'

(٢٥١)

Aboo Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: '(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ.

Subhanal-lahi wabihamdih, wasub hanal-lahil-AAatheem.

‘ How perfect All ah is and I praise Him . How perfect All ah is, The Supreme . ’

(٢٥٢)

Aboo Hurayrah ؓ reported that the Messenger of All ah ﷺ said: ‘Saying:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subhanal-lah, walhamdu lill ah, la ilaha illal-lah wallahu akbar .

‘ How perfect All ah is, and all praise is for All ah. None has the right to be worshipped except All ah, and All ah is the greatest .’

..... is more beloved to me than everything the sun has risen over . ’

(٢٥٣)

Sa’d ؓ said: ‘We were sitting with the Messenger of All ah ﷺ and he said: ‘Are any of you unable to gain a thousand good deeds each day? ’ Somebody then asked him ؓ : How does one achieve a thousand good deeds? He replied: ‘He should say:

سُبْحَانَ اللَّهِ.

Subhanal-lah.

‘How perfect All ah is.’

....one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.’

(٢٥٤)

Jabbir ؓ related that the Prophet ﷺ said: ‘Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدِهِ.

Subhanal-lahil-AAatheemi wabi hamdih.

‘ How perfect All ah is . The Supreme, and I praise Him . ’

.....a palm tree is planted for him in paradise .’

(٢٥٥)

‘AAabdullah Ibn Qays ؓ related that the Prophet ﷺ said to him: ‘ O ‘AAabdullah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise? ’ He ؓ then said: ‘Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La hawla wal a quwwata ill a billah.

‘There is no might nor power except with All ah.’

(٢٥٦)

‘ the most beloved words to All ah are four:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subhanal-lah, walhamdu lill ah, wal a ilaha illal-lah, wallahu akbar .

‘ How perfect All ah is, all praise is for All ah. None has the right to be worshipped except All ah and All ah is the greatest .’

....it does not matter which of them you start with . ’

(٢٥٧)

SAAd Ibn Abee Waqqas ؓ narrated that a man came to the Messenger of All ah ﷺ and said to him: ‘Teach me something which I should say? ’ He said: ‘Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

La ilaha illal-lah, wahdahu la shareeka lah, All ahu akbaru kabeer a, walhamdu lill ahi katheer a, subhanal-lahi rabbil-AAalameen, la hawla wal a quwwata ill a billahil-AAazeezil-hakeem.

'None has the right to be worshipped except All ah, alone without partener . Allah is most great and much praise is for All ah. How perfect All ah is, Lord of the worlds . There is no mi ght nor power except with All ah, The Exalted in might, The Wise .'
...the man then said: 'These are for my Lord, and what is for me?' He ﷺ replied:
'Say:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وارْزُقْنِي.

Allahummagh -fir lee, war hamnee, wahdinee, warzuqnee .

'O Allah, forgive me, have mercy upon me, guide me and grant me sustenance .'

(٢٥٨)

Tariq Al-AshjaAAee ﷺ said: 'When someone would embrace Islam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وعَافِنِي وارْزُقْنِي.

Allahummagh -fir lee, war hamnee, wahdinee, waAA afinee warzuqnee .

'O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance .'

(٢٥٩)

Jabir Ibn 'AAabdullah ﷺ related that the Messenger of All ah ﷺ said: 'Verily, the best supplication is:

الْحَمْدُ لِلَّهِ.

Alhamdu lill ah

'All praise is for All ah.'

...and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

'None has the right to be worshipped except All ah.'

(٢٦٠)

'The everlasting righteous deeds:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Subhanal-lah, walhamdu lill ah, la ilaha illal-lah, wallahu akbar, wal a hawla wala quwwata ill a billah.

'How perfect All ah is, and all praise is for All ah. None has the right to be worshipped except All ah, and Allah is the greatest. There is no might nor power except with Allah.'

١٢٩. How the prophet ﷺ made tasbeeh

Tasbeeh, it means here, to say :

Subhanal-lah, alhamdu lill ah, Allahu akbar .

(٢٦١)

'AAabdullah Ibn AAamr ﷺ said: 'I saw the prophet ﷺ make tasbeeh with his right hand.'

***O Allah, send peace and blessings upon our Prophet Muhammad,
his companions, and his family and all those who follow them in
righteousness till the Day of Reckoning
Ameen.***